

TO THE MOST VICT  
ORIOUS AND TRIVMPHANT  
Prince, Kynge Henry the eyght, Kyng of  
Englond, France, & Irelande, Supreme  
Gouernour in earth, of thes hys real  
mes next under God, Vuillyam  
Wraghton, Vuiffeth pro  
sperite of bothe  
body & soule.



**I**t is not vnknowne to  
to your princely Maiestie  
that of late iassed yow leue to hūe  
a certeyn romishe fox/withe in the  
bouides of your dominiones/whi  
che had bene hyd more thē seven yeares/ among  
the Bishopes of Englande/after that your hyghe  
nes had commanded them to dryue hym clerely  
out of all places where as ye /haue any poure or  
or dominacion. And now am i crediblye infor  
med/that ye haue sene the cours that i had at thys  
forsayde fox yowre so/withe many of your nobles  
& learned men / whiche i suppose will not deny  
but that i haue founde oute the fox/ withe my hōū  
des/in the self places where as i refened before  
my huntynge to synde hym / that is in the churche  
A n s mongs

a monge the biffhoppes & preftes whome ye cō-  
manded ftraytly to dryue hym awaye / But as  
foun as my houndes had founde out the fox and  
held hym at a bay / that he fould nether go back  
nor furthe / redy to be taken if any mā wold haue  
layde handes upō hym / a certayn fwoorn aduocate  
of thys beſte / a doctor of the popis doctrine / dro-  
ue mi houndes from the beſte / and refcued hym  
and ſaued hys lyfe bearyng me in hande that the  
beaſte was no fox / but on of your rede dear / euen  
as i prophecied before that the foxy generation  
wold call theyr father the fox when ſoener that  
he ſhuld cum in any ieperdy of tafynge . Thys  
forſayd proctour of the beſte calleth hym / not als  
on your rede dere / but alſo good ordre / good poly-  
tike lawes / where withe good hathe en closed al l  
youre ſubiectes vnder your autorite alone / the pa-  
le of the Engliſhe churche / withe diuers ſuche o-  
ther goodly names. How beit at lengthe / he grā-  
tethe hym ſelf / that the beſte whiche i hunt is the  
romiſhe fox in dede / but that it was nether youre  
mynde nether any wyſe mannis mynde / to dryue  
out the hole fox / but that it was thought ſufficiēt  
if hys eares were only cut of harde by the rootes  
all the reſte of hys body and eſpecially hys gorgi-  
ous and fayre tale / reman yng vntouched / And  
where as i diſprayed the beſte withe diuers o-  
ther / he as it becommeth an aduocate / prayſeth  
hym hyghly / ſayng that thoghe in one thyng he ha-  
the don amis / that is where as he preferred hym  
ſelf aboue the lyon whiche is kyng of all beſtes /  
yit



yit that in all other thynges he is good good good  
and commendable / & that if he were dryuen a-  
way with all hys ordinances / that all semelynes /  
all relygious & deuout behauore & all godlynes  
shuld bedryuen away also / what is thys ellis but  
to make agod of the fox? Thys forsayde patron  
of the fox was one of them whome i accused in  
my former course / for a couerer and a manteyner  
of the romishe fox & hys whelpes / But now (by  
what meanes it is cum to pass i can not tell) he  
is cummed from a defendent and a persone accus-  
sede to be an accuser / an examiner & a iudge / o-  
uer the mater whiche is in controuersy betwene  
him & me. I lay vnto his charge that he is the mā-  
tener of the fox / whiche i proue bothe withe scri-  
pture & natural reson / & he beyng accused hym-  
self / examineth my witneses / and refuseth them  
all together at hys pleasure / & calleth me heretis-  
ke & iudgely pronuncieth that i am an heretike /  
but with out any witnes or reson at all. I besech  
your learned hyghenes to consydre whether thys  
mater be in differently handlede or no / that on  
man openly accused of a greate offence / shall be  
bothe defendent examiner iudge & accuser all at  
one tyme. Is it any mervel if the these escape hā-  
gynge whiche is suffered to be hys own examiner  
& iudge ( If that lucifer the greate deuyl might  
haue suche liberti / to do what he lyst to accuse  
whon he wolde / & then to be bothe hys own wit-  
nes & iudge / wo shuld cum to all goodmen & he  
shuld neuer be condemned hys self whiche were

great pytie. Wherefore i beseeche your hyghnes/  
as thys mater that is between us/is no small mas-  
ter/ to appoynte sum indifferent learned men/  
sum of the Clergie/& other sum of the laite/to ex-  
amin frely with out ieperdy of theyr lyues/thys  
mater whiche is betwene use/ and not to suffer  
my aduersary bothe to be my accuser and examis-  
ner/ and his iudge and myne bothe together all  
at one tyme. Thys ones brought to pass and li-  
cence once granted, agayn to hunt the rauenyng  
fox/ which i dowt not but that ye will grant me  
for the loue that ye haue to the libertie of your lo-  
uing subiectes/i trust that we shall not nede be-  
re after to hunt the fox any more/hys ayders &  
manteyners and he shall be so manifestly and os-  
penly knowen/who and where they be. Thys that  
i go about shall not ouly minish the murder of the  
cruel fox/ and purches spirituall liberti unto ma-  
ny agood man/but also shall turn to the great ho-  
nor and good name of all the hole realme / whis-  
che in many cuntrees is sore sflandered for to be  
an upholder of the beste that we pretēded to ban-  
nish away/ They that sit at home and haue not  
bene in far cuntrees / cannot tell what reporte  
goethe abroad in other landes of our nacion/ But  
they whiche ar and haue bene in strange landes/  
ar compelled sumtymes to heare it that they  
wold not heare uery gladly/of our cuntrye for hol-  
dyng of suche doctrine and ordinances as all the  
worlde knowethe to be of the bissshop of romes  
makynge cand contrary to the holy worde of God.  
Who

Who grante yow helth of bothe body and soule/  
uictori ouer your enemies and grace to do in thys  
our mater of religion as shall be most to  
the/ glori of God and the profit of the  
comun welthe/ Amen.

A iiii T H E



THE RESCVER OF  
THE ROMISHE FOX AND  
hys whelpes, agaynst the hunter &  
hys houndes.



he examination of a proud  
praesumptuous hunter / who  
under a crafty praetence of  
hunting the romishe fox / breaketh the  
pale of the enclosed park / and with hys  
rashe and knauishe houndes entendeth  
to destroy the dere of the same.

The Hunter ) All Good and indifferent  
men whiche haue sene my huntinge can beare  
me recorde that the intent and purpose of it was  
to fynde out the romishe fox / and to proue that he  
was still abydyng in Englonde / and that ye ma  
ster gardinere with your companiones did man  
teyn and holde hym still in the realme / contrari  
to the kyngis commandament / whiche appoynt  
ed yow to dryue hym clerly out of all places of hys  
dominion. And yow also your selfe in thys your  
examination grant that it is the bissshop of romis  
doctrine that i write agaynst but that it is not the  
re for to be cast away / because he hath taught &  
ordened it. There fore i hunt the fox in dede and  
not praetende to hunt hym as ye say. But how  
chanceth

chanceth thys/ that yow / whome with youre es  
ther felows i haue in my huntynge accused of ido  
latry/of heresi and maintenance of the fox/ the fyn  
gis enemy/that in the stede of an answerer/ ye ar  
now becumed my examiner/ and iudge/and your  
own iudge also. It is far agaynst all reson that ye  
whiche haue long bene my open enemy/and ar my  
aduersarie in thys cause shal be now allowed to be  
an examiner and a iudge of me and mi accusati  
on/whether i accuse you sufficiently or no/ seing  
that hatrede blyndeth all examiners and iudges.  
It is as far wyde from all ryght that ye shal be al  
lowed to be an examiner and a iudge vpon the  
accusation made agaynst your self / seing that as  
Plato sayethe / no man can be an equal & indif  
ferent iudge of hym selfe/for everyman is blynde  
in that thyng whiche he louethe/ Therefore it we  
re more semynge that ye shuld leue of your exami  
nation/and answer to youre accusation / Ye res  
semble michē in maners your holy father pope in  
ly the secund / whiche after that he was dede and  
deposed from hys popedom / ( as it is writen of  
hym ( commanded saynt peter so imperiously to  
lete hym in at heuen gates/as he had wont to cō  
mande hys seruantes when he was alyue/ euer  
dremynge of hys old state as thoge he had bene a  
lordely pope still/so ye master gerdiner/the comu  
ne examiner of all them that ar accused for breas  
kyng the traditiones ordered by your popishe fa  
thers / whether the transgression be don in your  
diocese or your brother honors ( whiche wold be

better but for yow) when it is at the last ones el-  
mede to your course to be accused of heresi and  
idolatri your own selfe / ye dreame still that ye ar  
an examiner / as ye had wont to be / as Julius  
dre med still thatt he was pope / If thys be not so  
it is lykely that of a set purpose ye will not seme to  
be accused of heresi and idolatri and of the man-  
tenance of the fox / leste any other besyde me shul-  
de arise here after and accuse yow of the forsayde  
crymes as i do / and then the accusationes of ij  
shulde be allowed / or at the leste shuld be taken for  
a comon reporte / and then it shulde be harde for  
yow / withe all the hally watter that ye made  
thesseuen yeares / to purge poure selfe from the  
fame of a popishe heretike / as ye can not even  
at thys houre withe all the learnyng and law that  
ye haue clere your selfe from the thyng it selfe whiche  
makethe a popishe heretike / Therfore for feare  
ye shuld be accused here after of papistrie her-  
resi and Idolatri and that my accusation shuld  
nether be taken for a witnes nor an increase of  
the comon fame that ye be a popishe heretik / ye  
make your selfe an examiner / dissembling that  
ye ar accused / of the crymes aboue rehersed /  
Where as ye call me a proud presumptuous  
hunter / he that knew bothe yow and me and  
ouer luynges & saw youre mule / your iely sty-  
ropis your gentle men goyng before yow in theyr  
ueluet cotes / your daly apparel and myne your  
castyng of your nose in the winde lyke as a storke  
doth in hyr nest / wold say (or ellis i am decey-  
ued)



ned) that i had good occasion to say/hypocrite  
or disguised player pul firste furthe the beame of  
thy own ey & then take own the mote of myne.  
Wherefore am i proude? my houndes haue no ues  
luet colars / my nettes ar not of silke / I can not  
gess whi that i shuld be called proude except it be  
for huntynge of the proude fox your father whiche  
makethe emperoures and kynges kys his fet/ and  
yow whiche haue so many proude ueluet cotes  
goynge be fore yow euery day. What mean ye  
by your sayng that i break the pale of the inclos  
sed parke? What meane ye by the pale/and what  
is thys parke? So far as i can spye/ye mean by  
the parke/the Chirche of englonde/ and by the pas  
le/ the unprofitable & letworde ceremonies whi  
che were ones thrust in to the chirche by the Biss  
hop of rome Telme for what intēt haue yow and  
your fathers made thys pale of youres / for the  
chirche of englonde/ to hold in/or to hold out sum  
thyng that shuld not cū in? If ye haue made your  
traditional/and ceremonial/pale to kepe the dere  
within it that they may not go furthe to get them  
selues sum good meat abroad/whē as ye ether gy  
ne them non but contagious meat/or lok up theyr  
good meat from them(as ye dyd of late when ye  
tooke the worde of God from/ them and comman  
ded them in payn of deathe to eat your stollen  
brede that is to kepe your traditiones) ye do the  
thyng your selfe whiche ye lay falsely un to my  
charge/that is ye fill sum of the kyngis dere wis  
the poysoned meat and other sum wiche hungre.

If your pompons pale be made to holde out / ye  
haue welobteyned your purpose / for wiche your  
ceremonies and mannis inuentiones / whiche ye  
grant that the pope hath made / ye hold out the  
worde of god whiche shuld only be the meat of all  
the deare of thys parke / and the true preachers of  
the same / for hally water must be coniuered / and  
cast about / then it must be expounded what it me  
anethe / legendes / sequences secretes colates ante  
mes litanies and dirges for the dede must ether  
be sayde or song / the cros must be crepto an fished  
affhes and hally brede must be taken / palmes and  
candelles must be borne / thes ceremonies must  
haue theyr tyme to be don and expounded in whi  
che tyme / the word of god myght be red and ex  
pounded / but if ether of bothe must be left undon  
the worde of god must be left of / for the ceremoni  
es ar refened to be goddis seruice as the worde  
of god is not refened / How many preachynges  
ar on Christen mes day nay it is to dere a day or  
to hye a feste to preache on it / & the holy ceremo  
nies may not be left of for the prechyng. I heard  
ones an indifferently well learned diuine say on  
a Christen mess day / a short sermon wolddo well  
to day / as a long sermon were not allowable / for  
hyndering of the ceremonyes whiche ye call god  
dis seruice / If a preacher cum from oxford or  
cambridge / frely to preache the worde of god to  
the peple / & require to be heard / the preste useth  
to gyne thys ansiuere to the preacher / if he smell  
any thyng of the new learyng / we must thys  
day

day rede the six articles other wise called gardse-  
ners gospel / and so the preacher goethe away /  
Therefore your traditional pale holdeth out in de-  
de. If that ye say that your pale holde the out here  
tises / the contrari is true / for loyfyn of an werp  
that arche heretike / the spoylers / & the dauidianes  
with all other suche sectes with all theyr folow-  
ers kepe all the ceremonies that ar kept in Eng-  
lond and mo to / and allow them as decent rites /  
and yit for all that thys pale of your ceremonies  
cannot hold out / damnable and detestable heresis-  
es and heretices out of thos parkes wher of they  
ar the pales / Thys pale of yours is after my  
iudgement is not the pale of our english chirche /  
or at leste shuld not be / but it is the pale of the poe-  
pis pyn fold / where in / ye and your felowes set all  
them agaynst theyr willes / whiche haue agaynst  
your myndes / tastede of the corne of goddis vn-  
mingled worde / your pale may be called the pale  
of the popis gardin / where of bysshop steuē ye ar  
gardiner / and there in ye compell all men to wor-  
ke & to eat of your popishe wedes in payne of de-  
athe / The pale of all the rede dere of christis hyr-  
de / is the word of god / which wil holde all that  
argood / with in theyr boundes / if they will not  
kep them with in ther boundes the chese keper  
wereth not a wodfnyse in vayne / To breake thys  
pale were playn felony / but to breake your popishe  
pale and to set it all in a fyre in my mynde were  
a dede of charite no less thē the dede of Ezechias /  
which brake the brasen serpent / for he that shuld  
break



breke/your pale / shuld delyuer many a pore prysoner pituously pyned with in youre popish pynfold. And where ye say that i intend to destroy the dere of the parke that is the Fynges subiectes / it is not true for i intend only to hunt out the fox and to fynde out hys fautors and manteyners / If ye sele your self in ieperdy of your lyfe by my huntynge/ then ar you either the fox or on of hys manteyners / for theyr ar no other in ieperdy by my huntynge.

The rescuer) Syth it hath pleased allmyghty God/ autor of unite to raduce thys realme to perfect accord and agrement in the truthe/ and by good polytike lawes / hath under the only autorite of the Fyngis maiestie enclosed / and as is were imparked / the derebeloued subiectes for theyr sauergarde / with in the forche and streynge of the same / how mych is it to be lamented / to se arrogance in the eyes of the sayde subiectes / as with breach and uiolacion of the sayd lawes / to make a tumult and a clamor / under pretence of huntynge the fox that is  
all

all redy dryuen out/therby to moue and  
troble the hartes of the good peple/ and  
to corrupt suche other as be easy for  
theyr simplicitie to be seduced.

The hunter ) To thank allmyghy  
god for all hys benefittes whiche he hathe sent  
us/ and to knowlege that they cam from hym/  
when we haue the benefittes / it is i grant well  
don/and thankfully/ but if thesities the fowlest  
of xv thowsande and mo / shuld thank God for  
hys beateous and well fauored face / shuld  
he not trifle? Euen so do ye to thank God for it  
that ye haue not / that is for accorde and agree-  
ment in the truthe / when as the thyrd parte of  
the realm dissenteth from the other ij partes in  
the cause of religion / There ar x thowsande and  
mo honest men in englonde whiche in theyr consci-  
ences dissent from yow/ & hate with all theyr ha-  
rtes your fals doctrine/whiche ye so earnestly withe  
worde and writyng do defende/ There ar bisschops  
pes in inglond & many honorable men of the tes-  
peralti whiche dissent from yow and all the that  
uphold the popishe doctrine that ye defende/ There  
is not a citi nor a great town in all englonde  
where in ar not many that dissent from yow in do-  
ctrine & wold openly speake agaynst yow if they  
durst/your seruantes of late wold haue the pope he-  
de of te chirche/the bisschop of cato:beries seruantes  
will haue the kyng supreme hede in hys own re-  
alm/is not here/good agrement? The moste parte/  
of

of all the learned men both of oxforde and cam  
brydge whiche haue bene brought up in the bo-  
sum of the holy scriptur / wold be delyuerde glads-  
ly of the unberable burdē of seruile ceremonies /  
where wiche they ar bothe hyndered from theyr  
study and the laymen ar hyndered from hearyng  
ge of the worde of god / The more then moste  
parte of vnlearned mattenmāblynge sacrificiers  
whiche can do nothyng ellis but / play in ceremo-  
nies and / cast hallywater with all them that has  
ue takem any degre in the canon law / saue a uery  
few (truely i know non) wold haue the popis cere-  
monies to continue still and yit ye say that theyr  
is so good agrement in the truthe / The cof and  
the fox ar enemies on agaynst an other / the fox lo-  
uethe not the cof / belyfe because he with hys  
crowing / bewrayethe the fox when he wold on  
the night cum to worry hennes / Then when all  
the coffes ar dede / or ellis put to sylence / the fox  
refeneth that he hath good peace that he may  
worry hennes & chifinges and do what so euer  
he lyst / noman speakyng on worde agaynst hym  
So ye ij footed foxes after that ye haue fylled ij  
well crowyng coffes at a cast for crowyng only a-  
gaynst yowr doctrine / and haue pulled all the fes-  
thers of ij coffes of fynde / and haue put them to  
sylence / & haue brought the mater so to pass that  
neither cof nor hē nor chifing for feare of theyr ly-  
ues dare speake one worde agaynst your deuylishe  
doctrine / and that no man may examin your do-  
ctrine whether it be argeyng with the worde of  
god



god or no/ ye reken that thev is good agrement  
and peace of opinionnes/in the realme/. There is i  
grante great accorde and agrement among yowre  
traditionerres / and that non of yow dissenteth  
from an other/ in popistri/ but how can ye agre to  
gether in the truthe whiche persecute the truthe  
and forbid it to be red / lest by redyng of it men  
myght spyce out your noughty lyvvyng & deuylissh  
doctrine? The scripture is as it were the lyght of  
the day the preachres ar as coffes & watechemē/  
thenees & murderers hate bothe/ therfore haue ye  
forbyddē the scripture/ to be red openly in the chir  
che/ & put preachres to silence or kill them that be  
wray your vngodlynes/ What agrement is thys  
in the truthe? Where ye say that god hathe inclo  
fed the kyngis derebeloued subiectes only under  
the autorite of hys maiestie / by good polityfe las  
wes/ what meāe ye by thes lawes? meane ye god  
dis polityfe lawes or mannis polityfe lawes? By  
thes polityfe lawes ye cannot understande the  
law of moyses/ nether the law of the gospel/ for ye  
mean of suche lawes as ye accuse me here after  
to be a transgressor and a breake of / in the hun  
tyng of the fox/ in thes wordes / with uiolatione  
of the sayd lawes/ to make a tumult under the pre  
tence of huntynge the fox / but in my huntynge of  
the fox i wrote only agaynst thes ceremonies &  
traditiones whiche ye cañot deni but the bissshop  
of rome hathe made/ therfore ye mean by your  
polityfe lawes of whos transgression ye accuse  
me / nether the lawes of the new testament nor

B the

the 'olde / but the ceremonies and traditiones /  
whiche the biffhop of rome hath ordered. If i haue  
i had writen in my huntynge agaynst the lawes  
of moſes/or the goſpel/ ye myght haue found out  
ſum excuſe for your ſelf/ but now ſeyng that i wrote  
only agaynst the popiſ ceremonies/i gather of  
yow thys/that ye ſay that god hath incloſed & as  
it were inparked/ the kyng is dere beloued ſubiect  
es/vnder the authorite of the kyngs maiſti alon  
ne/by the ceremonies & traditiōes which ye grāt  
that the pope hath ordered/for other polityke law  
res can ye not meane of in thys place/ I beleue  
that all the ſubiectes of all kynges and emperou  
rers are enclosed under theyr autorite alon/ bi the  
euerlaſtinge worde of good / and not by any cor  
ruptible polityke law of man / for as man is cor  
ruptible ſo is all that he maketh/ then if the kyngs  
ſubiectes be enclosed vnder hys autorite by mā  
nis polityke lawes/whē theſe lawes is broken(as  
he that maketh a law may breake the ſame agayn)  
the kynges ſubiectes are no longer under hys auto  
rite/wherby ye gyue mē occasion to gather of yow  
that yemeane that the kyng is ſupreme guerner of  
all hys ſubiectes & all hys / are under hys autorite  
alon/by the popiſ ceremonies & traditiōes/Is not  
thys a ſuer grounde that ye byld the kynges ſupre  
mecy upon? Hath not the kyng autorite eoghe of  
the ſcripture for to māteyn hys ſupremecy with al  
but that he muſt be ſayn to ſet ſum of the popiſ ce  
remonies to help the ſcripture which were not a  
ble to do it alōe? What a craſt y fox is thys to ſay  
that

that ceremonies enclose the kynges subiectes under  
hys autorite alone / for that intent that the  
kyngis hyghnes seing that hys suprcie were for-  
tified with ceremonies / shuld be the redier to for-  
tifi the agayne / Mark also a other subtiltie of the  
fox / where as in my former hūtyng i made suche  
argumētes agaynst the popis ceremonies & traditi-  
ones as he could not solute / now because he seying  
that he cā not defēde the pope ūder the nāe of ce-  
remonies & traditiōes / now calleth hym good po-  
lytike lawes where with the kyngis subiectes ar  
inclosed under hys autorite alō / & after thys meru-  
clous trāssformatiō / he maketh the popis ceremo-  
nies the kyngis polytike lawes / Mark also how  
that he wold maketh the pope the kyngis frēde whi-  
lſi he maketh the popis ceremonies māteyners of  
the kyngis supremeci / for whē as the pop & hys  
doctrine ar al on / if the popis ceremonies māteyn  
the kyngis supremeci / the pope doth the same / Is  
not the kyngis hyghnes myche bound to master  
gardiner for purchessyng hym such a frende? Now  
syr tell me / if ye cā / whiche of thes polytike lawes  
that i haue writen agaynst haue enclosed the  
kyngis subiectes under hys autorite? If  
that there be no polytike lawes whiche i haue  
writen agaynst that incloseth the kyngis sub-  
iectes under hys autorite alon ( as iam suez  
re ye can shew non that i wrote agaynst )  
then must ye be taken as ye haue bene many a  
day / for an impudent & an vnshamefaced lyer Be-  
cause ye say that i breake good polytike lawes / &

B ij therwith



therwithe make a tumult and a clamor / let me  
know i pray you which good polytike lawes i  
haue broken and i shal knowe my offence & ta-  
ste the punishment worthy for suche an offence / I  
wrote agaynst a sorte of popishe ceremonies / &  
vngodly tradiciones / but that i remembre i neuer  
in all my booke wrote agaynst one polytike law /  
A polytike law is an ordinance deuised by wise  
men for the profit of a citie or a cuntre / or a com-  
mon welth / Suche ordinances did not i ones  
touch in my booke / let them be iudges which ha-  
ue red the booke / And that thys man is lying may  
be more manysfeste i will shortly peruse and go  
thorow all the tradiciones which i haue ether  
made mention of or spoken agaynst in my booke /  
What polytike law is it to command all the pe-  
ple of a realme / to knele before a peece of molten  
or casten syluer to crepe to it / and to kisse it / and  
to syng *Crucem tuam adoramus Domine*, lorde we wor-  
ship thy cross? What polycie is it to go so earnestly  
about to dryue the deuell out of a corn or ij of salt  
whiche noman eatethe / and to coniure the deuell  
out of the hally water fat where noman saylethe  
and to suffer hym to be still / in the great heapes  
of salt wher with mennis meat / is seasoned /  
and to let hym tary still vnconiured in the great  
ryuers / and brode se / and in the alefannes?  
It were a more polytike law to send thes coniu-  
rers to the salt pannes and to the brode se  
wher into we ar suer that the deuell ran ones  
with the swyne of the gergesenes / then to make  
such

such a besynes a bout a litle water and salt/whiche must bothe be cast way al to gether and neuer cummeth in any mannis belly. What polycye is it to desyre of god to gyue a new vertu unto salt to hele burnyngagues / and to water to hele cold dropies and other colde diseases? What polytike law is it to orden that churches shalbe consecrated for the sacramentes and for goddis worde & then anon after to make a place of them to rede polytike lawes in and all deuelysh doctrine that antichriste cā deuise? What polici is it to receyue the sacrament of Christis body and blood whiche was ordened to be reuyued in the remembrance of Christes passion / to take it for sik horse / and in the remembrance of dedemē? What polytike ordinance is it to syng dirge ether to bryngidamned sowles out of hell or ellis to rayse mē from death to lyfe agayn? Thys is a praty polyci to deserue remissiō of synes by the mixtur of bothe the partes of the Sacramēt to gether/What polytike law is thys that the psalmes whiche were ordened for the maker and creator shalbe song in the honor of the creatures? What polytike lawes ar thes that amā may not as wel praye god in lent in hebrew as in latin/& that all the yeare thorow mes ses matines diriges euen songes shalbe song in a tong that noman understandeth sauynge they that ar learned? What polytike lawes ar thes that the lay menshal haue but the half of Christis supper / and that the prestes shal haue the hōle Sacrament/ and that the water of the font shal be

halloweyd/as thoge the element tooke away origi  
 nal sin / and to hold styngfyng water half a yea  
 re and more / and to put in the coldest day of all  
 winter a yong tendre infant in it/ouer bothe hede  
 and eares/where by many childer ar losse and ma  
 ny cache such / diseases as they can not clawe of as  
 long as they lyue agayn ) Is it not a praty polyti  
 fe law that thoghe a preste haue the freuche por  
 or the canfre that he must spit in the chilles moun  
 the / What polytife law is it to ordeyn that a  
 man may eat so much fishe at one meale as wold  
 serue for ii and to call that fastyng and to fors  
 bid to eat an vnce of fleshe & to suffer men to eat  
 iiij poundes of the dayntiest fiffhes that can be  
 found / and to suffer the most norisshyng fru  
 ites an strongest wyne that can be gotten to  
 be receyued ? What good polytife law is it  
 to commande men to beleue that no preste nes  
 ther any other man/can make an vn aduised uow  
 after xxi. years of theyr age ? What polytis  
 fe law is it to loke up mariages from prestes all  
 theyr lyfe tyme / and from all laymen also for  
 the hole halfe yeaere ? saue six weekes/ and to set  
 the stewes open all the hole year no day that i  
 her tell of except ? If any man thynk that  
 thys is not true red it that is writen of thys mas  
 ter in your comon mañual in thes wordes /  
*Traditio uxorum, & nuptiarum solennitas certis tempori*  
*bus fieri prohibentur, uidelicet ab Aduentu Domini usq; ad*  
*octauas Epiphaniæ. six weekes and six dayes ar betwene*  
*wene / Et a Septuagesima usq; ad octauas Paschæ, x. wes*  
 kes



Feſ / Et a Dominica ante Aſcenſionem Domini uſq; ad Oſta-  
uas Pentecoſtes, iiii. wekes. Now put to theſe the  
frydayes embryng days and Apoſtellis euens/  
and ye ſhall fynde that the hole half year is  
loſſed up from mariage ſaue vi. wekes. What po-  
lytike lawes is it to command the preſte to ſyng  
ſaynt Maries merites bryng us vn to the heuen-  
ly kyngdom / and to deſyre god that Petronilla  
and diuerſe other ſayntes ſhuld do the ſame?  
What polytik lawes ar theſe to orden that myn-  
deles pypes ſhall play that Chriſten men ſhuld  
ſyng / and ſay / with theyr hartes? to make al-  
tares for ſacrifices when all ſacrifices ar all  
redy ſufficiently offered vp that ar neceſſari for  
our ſaluation / and god requireth of uſe no o-  
ther ſacrifices but the ſacrifice of our own body  
es and of our prayers? What polytike lawes  
is the popis canon law which maketh Anti-  
chriſte under hede of the hole Catholike churche  
whiche is Chriſtis ſpouſe / aboue all emperours  
ers and kynges and all other laſful polytike go-  
uerners? Now haue i reherſed all the maters of  
religion / which i ether wrote agaynſt in my hun-  
tyng or reerſed to be of the popis makyng / whiche  
of all the ceremonies & traditiones that i ha-  
ue reſened here hath incloſed the kyngis ſub-  
iectes under hys autorite / alon? Whiche of  
all theſe that i haue writen agaynſt ar ether  
good ciuile or polytike lawes? Not one / whe-  
re fore your lordſhip lyeth ones agayn where

re yefay that i make a tumult withe the uiolation  
of good & polytife lawes. If they be polytife law  
wes / what do they in the churche? for theyr is no  
place for them but for the worde of god alone/ ne  
ther were the churche bare if alle your polytife law  
es were in the popis bellies fro whence they cae/  
for where Christis churche is richely repleniffa  
hed with Goddis worde / there can no man  
iustly complayne that the churche is naked and bas  
re as ye canonistes meane it shuld be if your fas  
thers traditiones were casten all out of the chur  
che with your father / And if ye wold say that yos  
ur polytife lawes manteyn & fortifi goddis wor  
de besyde that i haue proued a great sorte of them  
clerely contrari vnto goddis worde / and the rest  
hynderance unto the preachyng of it/i say that the  
worde of god/whiche cam in to the world/ all pos  
lytife braynes as yours ar / laboryng all that they  
cold/to hold it out/bothe withe lawes and diuers  
fyndes of dethes nedethe no polytife lawes to  
manteyn it / for as all thynges that lyue ar noriss  
hed withe the same where of they be made / as  
the wise man sayethe / so the lawes whiche ar of  
god and cum from hym/ar only norished/ & man  
teyned by allmyghty god / and receyue no norishe  
ment/ nether substance of any manis ordinance/  
Then do princes manteyn godes worde as Mis  
cheas heth in them when they se that it is diligen  
tly and syncerely preached / whiche thyng when  
they do/it hathe no nede/master gardiner/of your  
fathers traditiones and yowris/ to manteyn it &

to further it. Where as ye say that i make a tumult & a clamore and seduce the peple/thys slander suffer i comon withe the prophetes withe Christe and hys apostelles & all other good men whiche euer at any tyme assayd to destroy / & driue away/olde and louge roted idolatri / or any other deuclishe doctrine. Euen so do ye now unto me as the masters of acertayn mayd whiche had in hyr an euel sperit / did unto Paule / Thys made whiche had thys spirite in hyr / brought no smal aduantage unto hyr masters by prophecyinge / and when Paule cam by with hys companiones / she folowed them and cryed and sayd thes men ar the seruantes of the hiest god / whiche shew yow the way of helthe / an thus did she many dayes / but Paule not aby dyng that / turned hym and sayd unto the spiret i commande the by the name of Jesu Christe to go out of hyr / and in the self houre he went out / but hyr masters seying that the hope of theyr aduantage was gone / took Paul and Silas an brought them to the court or lawhouse to the ruelers / and they delyuered them vp to the officers sayng thes men troble our citi / and yit ar they iewes and teache ordinances that we whiche ar romanes ought not to receyne and kepe / and then was the appostelles bet and scorged / The bisshop of romis canon law withe hys deuclishe ceremonies entred into the chirche of Englonde and brought no smal aduantage unto the pope the master of thys doctrine and to hys childer / of the same law and traditiones / all ye that



haue in Englonde the biffhop of romis mark in  
your crownes receyne muche profit and aduanta  
ge/and thoghe i know that your father the pope  
in hys ceremonies and canon law aloweth with  
hys voice Christis doctrine/ yit feyng that i know  
that he doth that for that intent that/ he may tary  
ftil in the churche & be undryuen out to flatter pre  
achers with all/ and to purches credence unte hys  
doctrin / i thynck that for all hys namyng  
Jesu and flatterying of the Apostelles / that  
hys hole heape of Traditiones is to be castenn  
out / And as the romanes appched paule and  
hys companiones of a tumult and of trublynge  
theyr city / because they saw that theyr vantage  
was losse when the spirit was cast out/ so ye fau  
tors of the romishe doctrine feyng that your pom  
pos state shuld be miniffhed if the popis traditio  
nes/shud be dryuen out with the pope / ye accus  
se me of a tumult and a clamore / because i wold  
haue the biffhop of romis doctrine whiche is a  
fals sprete of prophecies/ctred in to the churche/cast  
clerly all together out of the churche/ And whether  
i haue bene accused by you and youres/to the rus  
lers and haue ben poniffhed openly or no/ my tor  
mentoures whiche ar yit a lyue/can testi fi/and if  
i were at thys hour with in your reche / i shuld  
not escape so lyghtly as paule and silas did / If ye  
say unto me as Ahab sayd unto Eli the prophete/  
art thou he that troubleth all Englonde? i answere  
you as Eli answered Ahab/ I trouble not Englod  
but thou and thy fathers howse / because ye haue  
left

left the commandementes of god and thow goest  
after baal/ Thys is no new thyng then that false  
prophetes & maeteyners of idolatri/do call them  
that labor to dryue idolatri away / troblers and  
seducers of the comon welthe/ Now is it tyme to  
cum unto that poynte where yesay that the fox is  
dryuen out all redy/ If he be driven out all redy ye  
grant that he was once amnoge yow / Then if ye  
durst answere me directly to my question i wold ax  
yow whether the fox whiche ye haue dryuen out  
all redy was the bissshop of romis body or hys doo  
doctrine / if ye say that he was the bissshop of ros  
mis doctrine / ye make a lye agaynst your self for  
ye say that hys doctrine is good and worthy to be  
holden and that only so muche of hys doctrine is  
to be reiected as was worthely to mateyn hys au  
torite to be reiect / and all hys doctrine was not to  
manteyn hys autorite / then was not all hys doc  
trine after yowr mynde worthy to be reiect / & that  
whiche ye reken good that hold ye still / Then i wil  
reason with yow thus / the popis doctrin and the  
pope ar all one / but ye hold all the popis doctrine  
still sauyng the supremeci / and ij or iij trifles mo er  
go ye hold still the hole pope sauyng hys suprema  
ci and ij or iij trifles that ye haue taken from hym.  
If that a duke commanded hys hunt to fyl a cer  
tayne fox in a wod whiche had fylled many of hys  
fyghtyng coffes / and other pullen / if the hunt  
shuld only cut of the foxes eares / and clip of hys  
nayles and so let hym go / were thys fox fylled /  
had

had thys hunt kept hys masters comāde ment ?  
no. And whi? for his masters mynde was that  
he shuld fyll no mo coffes. Then who will say that  
ye haue fyllled or dryuen away the romishe fox/  
whiche haue only pared of hys supremite/ & hold  
all the reste of the fox still/ and call them heretikes  
whiche only barked at suche ordinances as ye  
grant your self ar of the foxes mafyng? ye grant  
your self that the popis doctrine contrari to the  
scripture is the pope / and suche haue i proued in  
my former booke that ye hold still / then is it not  
true that ye say that the fox is dryuen away all  
redy/ The fox/say ye/ is all redy dryuen out / and  
so sayeth the fox him self. But x. thousand enes  
mies of the fox / sayeth that he is not dryuen out  
and i whiche was thrise bitten in Englonde wi  
the the fox sence that tyme / that ye sayd he was  
dryuen out / say / that he is not dryuen out / whes  
ther shal more credence master gardiner begyuen  
vuto me & to x. thousande mo or to your father  
the fox and to yow in whose hows of late a yong  
fox or ij was foude as ye camot your selfe de ni?  
The properti of a fox is to be wyllye and crafty/ &  
when he is in ieperdi of dethe/ to fayn hym self  
dede all redy/ that so he may escape / as it chāced  
ōce in the north cuntre/ A certayn four foted fox /  
lept in at a wyndore in to a hows in the cuntre  
whos walles was deper with in then with out /  
and when he was ones in/ he worried all the wy  
ues hennis and coffes of the howse/ the good wy  
se in the mornyng betyme spying byr hennes and  
Chil



Whiffinges all worried/looked a bout hyr and spy-  
ed the fox & all to knoffed hym on the pate with  
a knofe/ tyl he gaped and lay downe as dede / the  
wyfe trayled hym owt to the myddying / for dede  
wher to cam all the neybores and childern of the  
strete to wonder at the fox / but after that the old  
folck was gon/none standyng about hym but chil-  
dern / the fox toke hym to hys fete and ran away  
to the wod / and kyled hennes afteras he dyd be-  
fore. So the ijfoted fox your father for a pretence  
can say that he is dryuen out of Englund all redy/  
for feare that men shuld go more cruestly a bout  
to dryue hyme out in dede / when as he lurketh  
still in your howse and suche other canonistes hou-  
ses/ where as he gitteth comonly a litter or ij of  
yong fox whelpes every yeare / Therefore where  
as ye say that he is all redy dryue out/ ye do that/  
but to saue hym / as a couetous and theuifhe old  
wyfe sayd to a warriner for the sauynge of hyr cat  
Thys cat [was a conny worryer and did myche  
harne in the warren / the warriner caughted the  
cat at last/ and hanged hyr up with polecattes &  
other murderers of conyes/as the cat was in hās-  
gynge hyr mastres whiche had eaten many a go-  
od rabbit of the cattes catchyng / and fayn wold  
haue eaten mo/sayd to the warriner/ syr thys cat i  
warrant yow is well enoghe hanged / i pray you  
gyue me hyr that i may make me a stomingere of  
hyr skin / the cat lept still and the wyfe euer sayd  
she is dede inoghe / when the cat stirred no mor  
the wyfe knowyng that a cat was a beste that  
wol

not shortly dye/axed the cat ones agayn/ and ba  
re the warriner in hand that she was thorowly  
dede/ Was it not lyke but that thys wyfe hoped  
that she shuld haue hyrcat alyue agayne if the war  
riner had dō no more to the cat after that she had  
axed hyr : euen so ye say that rhe fox is al redy dry  
uen away/that noman shuld go any more aboute  
to dryue hym out in dede / for ye know that if the  
romishe fox be no more fylled in Englund then  
he is fylled yit/that he may well aryse up agayn  
and do as he had wont to do in Englonde in tys  
mes paste / Seynge ye say that he is dryuen  
out all redy at what tyme was he dryuen out/ or  
he was not dryuen out at all / as far as i can gas  
ther in your booke ye mean that then was he  
dryuen out or ellis neuer / when he was first no  
more suffered to be called supreme hede of the  
chirche in Englonde / But after that tyme i will  
proue yow / that he was in Englonde / therfore  
is he not dryuen out at all / There was certa  
yn yong foxes found in Englund certayne in  
in your howse / and certayn in other bisschoppes  
howses / whom / we call papistes / of whiche  
sum ran away / and sum was taken and wold  
not deny theyr father till they dyede / In  
that hole where as yong foxes ar found whelp  
ped and brought up must ther nedis a fox be  
or lately haue bene / but in your hows and in  
other of your felowes howses sence the popis  
supremeci was taken from hym / was found  
certayn yong foxes whelped and brought vp /

it foloweth therefore that sence the tyme that  
the popes supremecie was taken from hym that  
the pope was in Englonde and gat childer in  
your felowes howses / If ye answere that the  
foxes whelpes wer gotten in England before  
that tyme / how happeneth that ye haue suche  
a iely nose to smel out an heretike if he be a  
great way from yow / and yit cannot smel out  
a papist whiche is in company with yow mo  
re then seuen yeares? ye stop be lyke the one  
syde of your nose / becaus ye will smell non /  
or because the saueur of a papist is so natur  
all and plesant unto yow that it greuethe  
yow not / and therfore complayn not to any  
man of that smel / as men only use to compla  
yn of suche smells as pleas them not / How hap  
peneth it that if thes whelpes were gotten so  
long ago that they were all found in thos biss  
hoppes howses whiche ar manteyners of cere  
monies and mannis traditiones and not in  
the bisshoppes howses whiche set no store by  
your fathers ceremonies and ar called fouorers  
of the new learnyng? It is easy to know the  
cawse for as byrdes of on fynde and color flock  
and flye allwayes together / so the papistes will  
euer be to gether / that on may euer help anoz  
ther / not only with numbres as sterlynges do  
when they ar aferde of the hauf / but also to cons  
ult & take counsel together how theyr sect myght  
be best promoted manteyned & set forward / I d  
owt not but theyr ar sum noble men in England  
whiche



whiche wil reſon thus with yow one day/in thys  
biſhopis hows whiche is a manteyner of man-  
nis traditiones/was found one neſt of papifteſ &  
in that biſhopis howſe whiche is a manteyner  
of mannis traditiones waſ found an other neſt of  
papifteſ and ſo withe the thyrde biſhop & ſic de ſin-  
gulis, and ſo withe all the reſte of them that ar man-  
teyners of ceremonies/ergo all the biſhopes how-  
ſes of England whiche ar manteyners with gar-  
diner of mannis traditiones ar neſtes of papifteſ  
es and theyr ſwarms of ceremonies / ar the fox  
holes and couers where in the yong foxes brede  
and the old hyde them in tyl a better tyme cum  
If that ye anſwer maſter gardiner / that ye be-  
wrayed your ſervantes as ſoun as ye knew that  
they were papifteſ / i reken that for that cauſe ye  
bewrayed them that a beuer biteſh of hys ſto-  
nes as ſum write/or ellis for the ſame cauſe that  
on tom ſtory ſteelgate bewrayed hys ſonnes at  
the ſeſſiounes in newcaſtel / Tom ſtory waſ a  
ſtrong theſe and had iij tall felowes to hys ſon-  
nes whiche waſ as well learned in theuery as he  
waſ/tome heard tell that he waſ complayned/of  
& therfore haſted out of the town/but as he waſ  
goynge furth he met ſodenly with the ſherif &  
therfore he fearyng that he ſhuld betaken hym  
ſelf ſayd vnto the ſherif maſter ſherif / if ye wold  
ſayn take theues lay hādes on ſum of my ſonnes for  
by my ſawol they ar falſ theues & i cañot do with  
all / the hang mannes will not be rueled by me/  
Euē ſo ye whiche teache your ſervantes all the tyme  
that

that they ar with yow so diligently ceremonies  
and mannis traditiones whiche ar the uery sedes  
of popishnes and make then withe your example  
hate all them that hate papistrye/when ye ar com  
playnid of & accused of papistrie your selues then  
for the sauegard of your selues offer up your sera  
uantes/ and when ye ar blamed for holdyng su  
che in your howses and that ye haue not taught  
them better/ ye say ye cannot do with all/ But i  
meruel thogh men wink and ouerse your doynge  
if god punish yow not on day for bryngyng up  
your seruantes so vngodly and popishly/ as he  
punished ely the preste for the flat lokyng to the  
amendment of hys sonis maners/ I reken uerely  
that if that excellent yong mā germane gardiner  
had ben brought up in the bissshop of cantorber  
ries house as he was in youris/that he shuld ne  
uer haue bene a papist/ and comne to that dethe  
that he cam to / Therfore let all men take hede  
how they put theyr chylder to scool to yow/ lest  
they learn of yow the lesson in your house that  
germane did/ & make the same ende that he ma  
de/ yow say that the fox is all redy dryuen out &  
i say that he is in Englund still/let us now se  
how well ye can proue that he is dryuen out all  
redy/ hys deuelysh doctryne remanyng still and  
by yow and youres so manfully manteyned.

The rescuer) But thus stra  
gely the deucl setteth furthe hys malice  
ce / and hunteth sumtyme roryng lyke  
C a lyon

alyon to deuoure the good / somtyme  
fleyghtly lyke the fox / whome he preten  
deth to chace away / And seing it hathe  
pleased the Kyngis maiesti / thys hunter  
may be examined / & for want of the pre  
sence of the man / to consydre the chiefe  
poyntes & matters of the booke / i trust  
so in differently to handle the examina  
tion / as what so euer name the man ha  
the, he may appere to yow / of suche sorte  
as hys booke wel examined / dothe playn  
ly declare / the man calleth hym self  
wraghton / & pretendyng in the begyn  
nyng of hys booke to write suche mat  
ter as he wold haue cum to the Kyngis  
maiesties knowlege / he can not be con  
tent to attributto that stile to hys maie  
sti where withe the hole realme hathe  
trewly agreede hys hygnes shuld be ho  
nored / to be supreme hede of the chirche  
of Englund & irelande / Thys can ha  
ue no pretence of ignorance and simpli  
cite / but it is a playn declaration of pry  
de and arroganci. In hys preface to the  
Kyngis maiesti / he confesse the hys igno  
rance



rance of huntynge whereby he beleueth  
to haue the more learnynge whiche of  
what sorte it is shal after apere.

The hunter) Where as ye call me  
proud & arrogant/ because i call not the kyng our  
master the supreme hede of the churche of Englod  
and irlande whiche i owght to haue don because  
the hole realme haue gyuen it unto hym/ ye declare  
your self more to be a bloodsekyng & a flatterynge  
canoniste thē a learned diuine/ for a learned diui  
ne wold haue reprobued my fact if it had bene vna  
lawfull/ by & by with a text or ij of the scripture  
&/not haue cited the multitude for autorite/as old  
wyues do for lack of scripture/ whē they wold mā  
teyn any old superstition which haue bene long  
used of many/ If the kyng be therfor lawfully hea  
de of the churche of Englonde & ire lande/ because  
the hole realme haue agreed ther to/ thē when all  
the hole realme cōsented that the pope shuld be cal  
led the hede of the churche of Englonde he was  
lawfully called the hede of the churche of englode/  
If it be a good argumēt to say the hole realme do  
the it ergo it must nedis be true. A litle before ye  
haue bylded the kyngis supremeci vpon the popis  
traditiones/ & here ye bylde it vpon a multitud of  
mē/ haue ye no better fundaciō for it/ thē so itrow  
it will ones breafe out that ye hold in so closly/ But  
to the pur pose agayne/ when as supreme gouera  
noure in earthe under god/ betokeneth as myche  
as supreme hede dothe/ and is as honorable &

terme for the maiesti of a fving as the other is/  
what nede ye make so myche besynes about a wor  
de when as i haue gyue the fvinge in the title that  
i gaue hym so myche honor as is lawfull to gyue  
unto any erthly man by the worde of god/Where  
as i named hym supreme gouernour under god / i  
excluded bothe emperour & pope & all other that  
myght seme to haue any by autorite/ or myght  
derogate any thyng from the fvingis supremite.  
And be cause supreme gouernour semed unto me  
a more honorable title and more becomly for a  
fving then to be called hede of the churche as anti  
christ calleth hym self/ and certayn wanton pers  
ones where as i haue bene therfore call the fving  
gis hyghenes pope of Englund becaus ye gyue  
hym the title that the pope hade/i changed that  
terme in to a better/and haue taken the occasion  
of mocking of our prince a way/ But lest ye or any  
other / shuld thynk that i shuld deny that the  
fving is supreme hede of the churche of Englund  
and irelonde/ i hold as well as ye do that he is  
supreme hede of the churche of Englund and ire  
land/if ye under stande by thys worde churche an  
outwarde gathering to geither of men and wye  
men/in a polityke ordre/ But if ye take thys wor  
de churche in the signification that it is taken in  
the xvj. of Mattheu/ and to the Ephesianes the  
first and sist/and to the Colossianes the first chap  
ter/ i deny that the fving or any erthly man/may  
be called hede of the churche save on ly Christe for  
the churche that is spoken of in the xvj. of Mat  
theu xv.

16  
them ~~of~~ of that nature that the gates of hell can  
not preuale agaynst it then he that must be the  
hede of that churche / must be suche on as the ga-  
tes of hell cannot preuale / for the body and the he-  
de must be of one nature / but we ar suere of no  
mo suche but of Christe alone / therfore / ar we only  
suer that Christe is the hede of that churche / The  
fying our master hath the suche autorite gyuen hym  
of god as all other fyinges haue and haue had and  
nether more nor less but nether the Emperour  
nor fying herode in Christes tyme was ghostly or  
mysticall hed of the churche but only polittike hedes  
of the churche therfore / our master is only polittike  
hede of the churche of Englonde and not mysticall  
and ghostly hede of it / An euil prince and a uiti-  
ous lyuer hath the as mych autorite gyuen hym of  
god as a good and a uertuous / and all a lyfe / but  
euery uitious fying is a membre of the deuel / and  
no membre of the deuel can be hede of Christes  
mysticall body whiche is the churche / then can  
no prynce be a mysticall or sprituall hed of the  
churche whiche is Christis mysticall body / But les-  
ste we shuld reson without a suer grounde / hea-  
re what the scripture sayeth of the hede of the  
churche / Paul unto the Ephesians in the first  
chapter writeth thus of Christe god hath sub-  
dued all thynges vnder his fere and hath gys-  
uen hym to be an head a boue all thynges / to his  
churche whiche is his body / So far Paul / then is  
the churche Christis body / was fying herode the  
virgine Marias mysticall hede / and sprituall hes



de of the Apostelles and of the rest of Christis  
chirche: or was the Emperour the spirituall hede  
of Christes chirche in thos dayes: if ye say nay/no  
more is any man in earth now hede of Christis  
mysticall body whiche is the chirche Paul also to  
the Ephesians in the v. chapter saye he/the hus-  
band is hede ouer hys wyfe as Christe is hede of  
the chirche but a good hus band will haue no mo  
hedes of hys wyfe/ but hymself alone/ so nomore  
will Christe haue any mo heddes of hys mysticall  
body and hys spouse the chirche but hym self nes-  
ther is it nedeful to haue any spirituall/ vnder hes-  
de of thys hys mysticall body for lak of hys presen-  
ce fo: he hath promysed us that he will be with  
us unto the ende of the world/ And as cōcernyng  
spirituall maters Christe gaue unto peter as mys-  
the autorite as he gaue unto any kyng or Empe-  
rour that ether is. or was or shall be/ when he ga-  
ue hym the keyes of the kyngdom of heuen but he  
made not peter nether any other of the Apostels  
les nether Chiefe hede of the chirche/ neither vnder  
hede of it/ therefore ar nether Emperoures nor kyn-  
ges popes nor bisschopes neither vnder nor ouer  
spirituall heddes of the chirche whiche is Christes  
mysticall body/ To conclud i hold that the kyng our  
master is the suprem polytike hede vnder god both  
of all the spirituallti/ and also of the temperalty of  
England and irelande and that there is nether  
spirituall nor politike hede in earthe aboue hym/  
nether bisschop kyng nor emperour/ If thys benot  
enoghe that i gyue unto the kyngis hyghnes tell  
me

me what more is to be gyuen by the scripture and  
i shal be glad to gyue hym it.

The rescuer) The man pretens  
deth to hunt the romishe fox/ and assig-  
neth ij places specially one vnder the aul-  
tare/ & an other vnder the chalice where  
by he declareth where at he shoteth Al-  
beit he wold gladly dissemble it/ yit he  
cannot utterly hyde it he is angrie wi-  
th the the aultare / & withe the chalice/  
and fareth as miners do that intend to  
throw down ther neyborres hows pre-  
tēdyng to fynde an othar/ ye may sown  
se wherfore he seketh that fyndeth fault  
in the altare and chalice but let us heare  
the man speake/ & examin hys resones  
whether ther be any reson in thē. Thus  
he begynneth hys huntynge ye lordly bis-  
shoppes etc.

The hunter) Where ye say that i  
hunt the fox vnder the chalice/ and therby mes-  
an that i hunt agaynst the Sacrament / your  
lordship lyethe as ye had wont to do / for i  
say not that the fox is vnder the chalice / but  
i say that i trust that if the kyng fynde the fox  
vnder the chalice / that he will no more suffer  
C iiii hym

hym to haue sauctuarij there / then Salomon suffe-  
red ioab to haue any sanctuarij of the aultare /  
When i say thoghe steuen gardiner had brought  
up of hys costes / all the lordes childern of Eng-  
glond / yit i trust for all that / if he can be proued  
a papist / that the kyng will ponish hym as he has  
the deserued / dothe it now folow that i haue sayd  
that ye haue brought up all the lordis childer in  
Englond? at your costes? i reken nay / So it folo-  
weth not that i hunt the fox under the chalice be-  
cause i desyre the kyng to let hym haue no refuge  
there. Howbe it if the fox schuld crepe ether in  
to / or under the chalice as he crept in to the cas-  
non of the mess / from whence the kyng fet hym  
out / & i schuld hunt hym out of the chalice or from  
in under the chalice it foloweth not that i were  
angry withe the chalice or intended any hurt to  
the Sacrament therfore / ye do not say the truthe  
wher ye say that i hunt the fox under the chalice  
and your meanyng is as false where ye priuely  
meane that intend to write agaynst the Sacra-  
ment / I sought the fox among yow bisschoppes &  
prestes / & was he not of late found in your secre-  
tari whereas he hath bene so long secretly hyd?  
ye dissemble that i sought hym among yow / and  
yit the title of my booke testifieth that i ment that  
he was among yow / i sought the fox also in the  
chirche and a bout the altare where as i thought  
that he was / and there i am suere he is and has  
the taken sanctuari and will theyr so long abyde  
tyll Solomon take hym by violence away from  
the



the altare and ponish hym accordyng to hys desers  
uynges.

The rescuer) He askethe whe-  
ther the kyngis maiesti banniss hed the  
popes name hys purse and hys doctrine.

The hunter) Thys biss hop is no mo-  
re ashamede to lye then a beste is ashamede to go  
bare for/for i sayd thes wordes only that folow/  
hoo ye lordly biss hoppers & ye cleene fingred gentle  
men of the clergy/is not the fox of rome otherwis  
se called papa among yow? What was the pope  
that the kyng commaded yow to dryue out of En-  
glonde? When as thes wer my wordes/ar ye not  
ashamede to say that i ax the kyngis maiesti whe-  
ther he hath bannys hed the popis purse / name/  
and doctrine? Ar ye lordelly biss hoppers and the  
cleene fingerede gentle men of the clergy the ky-  
ngis maiesti? it apperethe playnly that ye meane  
so/or ellis ye wold not iudge that to besayde unto  
the kyngis maiesti/what soeuer is sayd unto yow  
and to the reste of the clergy/let men that haue  
leysure here of gather more of your meanyng.  
Moreouer i axed not whether the kyngis maies-  
sti bannys hed/nether whether ye proud prelates  
bannys hed the popis name/ purse and doctrine/  
(for i knew well that the popis doctrine was still  
vnbannys hed among yow ) but i axed of yow  
fores whelpes/what was the pope that the kyng  
commanded yow to bannys h away/and wher as  
i say/commende to bannys he/ye make bannys he  
C v alone/

alone/as to cōmand to bannishe/& to bānishe folowed by & by from the master to the seruant/ If that your bannishe had bene all one with the kyngis cōmand to bānishe/& the on had folowed cōsequētly of/the other/we had had no nede at thys tyme to babbie so mych of that bestis bannisshemēt.

The rescuer) And by thys distribution the mā maḡyng hym self an swere to eche membre & parte deuyseth hym self matter there upon to triumphe/ But if an other shuld answer hym/ he wold say that the kyngis maiesti bannisshed not the bissshop of rome/ ether for hys name alone/ for hys purse alone or for hys doctrine alone/ but for all to gether.

The hunter) Here ye an swer nothyng to the purpos for the questione was not whether the kyng had bannisshed the pope for hys name purse or doctrine/ but it was whether the pope whiche the kyng commanded yow to dryue out of Englonde/ was the popis name or hys doctrine or hys purse/ and ye make no answer to that questione/ but to the great dishonor of the kyng and of the hole realm answer/ that the kyng hath bannisshed the pope for hys purse/ Is not thys a swete hearyng to heare on of the kyngis counsel to say that the kyng hath bannisshed the pope for hys purse? And then ye say that he hath bannisshed the

the pope not for hys purse alone but for hys purse  
name and doctrine all to gether.

The rescuer) And not for all  
to gether so as all to gether were  
nought but for all to gether so far as  
he misuseth the. And as touchyng hys  
name so far as it shuld signifi a super  
riorite/aboue all princes and chalenge a  
dominion in thys realme/ so far is the  
name of pope bannished / But els the  
god man pope of trumpyngton may in  
Englond lyue quietly / for the name  
was nener abhoired but as it brought  
a wrong perswasione of the bisshop of  
rome/ by that name/ where as els the  
bisshop of rome / men call hym still wi  
the out danger / And as concernyng  
hys purse as it was worthely expel  
led / so was it not because any mony  
myght be taken of the spiritualti by  
theyr iust superiours / but because it  
myght not be iustly taken of hym that  
was nether superior / nether yit did  
any thyng for it.

The hunter)

Se as the fox runneth  
out



out and in as it were in a sophistrie mase / sum tyme  
me bakward and sum tyme forwarde / that my  
houndes shuld not fynde hym / How beit i gather  
thys of hys sayng that the popis purse and hys  
doctrine abyde still in Englonde only so myche of  
them taken away as the pope haie abused and  
that the rest of the popis doctrine and hys purse  
whiche gardiner & hys felowes can occupy well /  
may lawfully tary still in Englonde /

The rescuer ) And as concer-  
nyng such doctrine as was under hym  
taught it was neuer under stand of any  
good man that all that whiche was  
taught ether by the bysshop of rome / or  
vnder hys auctoite / was hys own do-  
ctrine / & to be cast away / but only that  
whiche was worthely to manteyn hys  
auctoite to be reiect with hym.

The hunter ) The fox thoghe he be  
uery wily in fepying of hys own consel / yet haie  
he once vttered hys meanyng / and holdethe that  
only thos doctrines of the bysshop of rome ought  
to be put away where withe he manteyneth hys  
supremecie / for he sayethe only / whiche worde ex-  
cepteth all other / and therby hemeaneeth that all  
other doctrines teache they neuer so myche idolas-  
tri / superstition and deuclishnes / ought to contin-  
ue in Englöd still. Is not thys to cut of the foxes  
cares

cares and to let hym worriſhepe ſtill at hys libera-  
ti: yis i thynk ſo.

The reſcuer) And it whiche  
was good to be reteyned and kept/ not  
becauſe it was hys/ but becauſe it is  
good/ Shall not we confeſſe Chriſte the  
ſon of god becauſe the deucl ſayd the ſa-  
me?

The hunter) To anſwer ſhortly to  
all thys ſuperfluous bablyng of thys biſſhop in  
my huntynge i dyd not ſay that all theſe doctrines  
that were taught under the biſſhop of rome were  
nought/ but thys was my argument. The popis  
doctrine / is the pope/ and ye hold ſtill the popis  
doctrine ergo ye hold ſtill the pope. If that the  
pope or any of hys taught the worde of god/ that  
was not hys doctrine/ but the doctrine of god/  
whiche is either conteyned in the new Teſtament  
or in the olde/ and agaynſt ſuche doctrine haue i  
not ſpoken/ neither wold i ſuche to be caſtaway/  
thogh he and hys had taught it/ but ſuch doctrine  
wold i only to be driven a way w<sup>th</sup> he the pope as  
the pope hath ordeined on ly and not Chriſte/ and  
is either playn manifeſt contrary to the writen  
worde of god or ellis uayn/ idle ſuperfluous and  
hynderance to the prechyng of goddis undouted  
worde/ Now bable on as long as ye leſte.

The reſcuer) Finally the biſſe  
hop of rome was expelled nether for hys  
name

name only hys purs only / ne hys doctri-  
ne only but for all to gether / so far as  
eche of them exceded from the treuthe  
whiche is only mynded all noughty  
doctrine is expelled withe the bissshop of  
rome / and not because it was hys but  
because it was nought / It were pity  
that euell men shuld haue suche a stroke  
in thynges of the world / and moche less  
of god / that what good thyng one  
medled withe / shuld be called by and  
by nought / Kyng richarde the thyrde /  
an usurper in thys realme / brake the  
trust committed unto hym / by hys bro-  
ther / concernyng the preservation of  
hys childer / And yit caused an act of  
the parlement after to be made in hys  
tyme / that feoffes of trust shuld do as  
cordyng to theyr trust / The autor we  
iustly hate / & yit we make myche of the  
law whiche is good & resonable / Wher  
fore the fundacion of thys mannis res-  
sonyng to reprove or reiect any ordinan-  
ce becaus our enemy ether made it or  
used it / is uery slender and folishe. God

cam



can be the auctor but of goodnes / Amongest men that is nought is nought who soeuer hathe used it / and that / that is good is good who soeuer hathe abused it. And therfore there cannot be a more fond maner of prouyng then to say thys is nought / and whi so? for such a man medled with it / suche a man used it / suche a man commanded it / to be obserued.

The hunter) Because ye cannot confut my argumentes / whiche i haue made agaynst the pope & hys traditiones / that ye myght seme to your frendes to say sumthyng ye sayn an argument your self as thoghe it were myne and reason stoutly with histories & examples agaynst it but all in vayne / & to no purpose / your argument whiche ye haue made in my name is thys / the pope hathe made the ceremonies of the churche / ergo they ar to be cast a way wih the hyme / whiche argument thoghe it be not myne yit for as muche / as it is fathered on me / a litle added to it / i will make it myne and proue that if foloweth well enoghe. Neuer the less that all men may se how unshamfaced a lyer ye be i wil reherse the argument that i made to proue that the pope was still in englōd / The popis doctrine is the pope / but ye hold still the popes doctrine whils ye holde still the

the ceremonies that he made/ergo ye hold still the  
pope/and when as i cum to the tryall of the po-  
pis ceremonies i do not as ye falsly lyk one of the  
vnshamfaced hore of babylones sonnes/repor-  
te of me/only say the traditiones ar to be cast a-  
way be caus the pope made them/but i proue bo-  
the by testimonies of scripture and by naturall  
reson that they ar nought haue i brought no o-  
ther argument agaynst/coniuryng of hally water  
and salt/crepyng to the cross/agaynst the forbid-  
dyng of prestis mariages/ agaynst/ the robri of  
Christis cope agaynst the stewes/agaynst the seru-  
vice/in latin/agaynst the prestes receynyng of the  
Sacrament to win ther by to oither men remission  
of sinnes/but that the pope made them? I report  
me unto all them that haue red my booke whether  
i haue brought scriptur and reson or no/ i haue  
brought such resonces as me thynke ye can not yit  
wype away withe all the sophistri logike & law  
that ye haue/ & as for the other ceremonies that  
i resoned not agaynst/i dyd not say that they wer  
therfore nought because the pope made them as  
ye lie/but i wold they whiche were uery trifles in  
comparyson of thos traditiones that i wrote a-  
gaynst/shuld be esteemed bi the other whiche se-  
med mich more gorgiōs thē they were/not cōfus-  
tyng them because bothe my booke shuld haue be-  
ne to long and also they neded no confutation  
when theyr idettors as they appered/wer proued  
to be nought/ Now what will the story of kyng  
Richard help you? seyng your fundacion is fals.  
But

But i pray you what an argument is thys / kyng  
richard beyng an euell man / made a good polityke  
law / ergo the pope thoghe he be an euell man may  
make a good doctrine that god neuer made / whiche  
is godly & necessari for Christis churche / Aris  
totel and Plato were infideles and made good  
polityke lawes for the comon welthe ergo they  
culd also make good and godly and necessari doct  
trines for Christis churche / Your argument folow  
eth not where ye argue an euell man may make  
good polityke lawes for the body / ergo he may also  
make good and holsum doctrine for the soul /  
Thys maner of resonyng from the less to the more  
affirmatiuely / is allowed in no logike nor learn  
nyng that euer i haue sene / But lest ye shuld make  
your excuse and say / that your argument is  
from lyfe to lyfe / and as it were thus made / kyng  
richarde an euell man made a good polityke lawe  
ergo the pope may make a good polityke law / i  
will proue that ye take not thes ceremonies and  
traditiones for polityk lawes / which are profitable  
for the gouernance of a coman welthe but for law  
es for the soule / Ecclesiasticall lawes / and for  
bothe promotors of goddis honor and for goddis  
seruice also / ye and more ouer i can proue that ye  
take thes ceremonies for the commandementes  
of god and make the breakers of them the break  
ers of goddis commandementes / whiche if i do /  
then procedethe your argument thus an euell  
man may make / good polityke lawes / ergo he can  
also make good lawes for mannis saule and so  
D holsum



holsum doctrines fo: the churche of Christe that if  
they were takē away all semelynes/ & godlynes  
shuld be takē away withe them as ye say here af-  
ter expressedly of takyng away of the popis cere-  
monies/ In yowr Catechisme lately set out in the  
kyngis name writyng vpon the fourth cōmand-  
ment ye say thus of the popis ceremonies agaynst  
the whiche i haue writen/ partely in my huntynge  
of the fox.)      Lyfewise do they all breake thys  
commādmēt/ whiche do not obserue but despise  
suche laudable ceremonies of the churche as set fōr  
the goddis hono: / & appertayn vnto good order to  
be vsed in the 'churche / And ther fōre concernyng  
such ceremonies of the churche as haue bene insti-  
tuted by oure fōre fathers/ and be alowed by the  
princes or kynges of the dominiones as hallo-  
wyng of the font/ of the chalice/ of the corporace of  
the altare/ & other lyke exorcismes and benedictio-  
nes/ sprynklyng of holy water/ gyuyng of holy bre-  
de/ bearyng of cādelles/ & palmes crepyng to the  
cross/ and other lyke laudable customes rites & ce-  
remonies/ ar not to be despised/ but to be obser-  
ued.)      Then can ye not say that ye meane by  
the popis traditiones polytyke lawes/ for god ga-  
ue no cōmandment of polytyke lawes in the ten  
cōmandmentes/ but lest that in the liberti of Prin-  
ces to make as many or as few as they thynk neces-  
sary fo: they: subiectes/ but ye weue thes ceremo-  
nies vnder the cōmandment of god/ & to your gre-  
at shame ye make thē commādmētes of god/ for  
if the transgression of ceremonies be the breakyng  
of

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of goddis cōmandment/then must the keeping of  
them be the keeping of goddis cōmādmēt/ & they  
must also be goddis cōmandmentes. If that a mā  
cum not to the churche to frepe to the crof/ to bear  
candelles to heare mes in atong that he vnder stās  
deth not/say not ye vnto hym whi wilt thou not  
cum to goddis seruice? Is goddis seruice a polyti  
ke law? thē it is playn that althoghe ye once sayd  
so/ye meane not by the popes traditi nes polyti  
lawes. Now let vs se whether thys argumēt folow  
eth or no. The pope only being/ a man & that  
an euil/man brought in to Ch:istres churche & com  
māded to be kept/ thes ceremonies & traditiones  
whiche ar not founde in any place of goddis wor  
de ergo they ought to be cast out of the churche a  
gayne/ That the pop is amā ye will grant me/ but  
that he is only a mā your canō law wil deny/ for it  
sayeth that the pope may do that amā may not do  
that is to serperate whome god had copled toge  
ther/ that the pope is an euil mā & a fals P:ophet  
idout whether ye will grant me thys/ both with  
hart and mouthe or no i must therfore proue it as  
well as i can/ He is the kyngis enemy & an usura  
per of autorite vnto hym self that god gaue hym  
neuer/ ergo he is an euil mā/ but i will if i cā bryng  
a reason or two sumthyng strōger to proue that he  
is Antichrist and a false P:ophete & ther for that  
he is an euil man/ He is Antichriste whiche tea  
cheth fals and cōtrary doctrine ūto Christis doctri  
ne/ & taketh it vpō hym which belongeth oly vnto  
to Ch:iste/ the pope dothe so for he teacheth that

D ij Peter

Peter was hede of the hole catholike churche ouer  
all kynges and Emperoures and aboue all the  
rest of the Apostelles and that he is aboue all  
Emperoures and kynges and that they ar bound  
to obey hym and not be them/ and that he beyng  
but a bisshop hathe bothe the swordes / of the  
word/and of temporall correction/with many su-  
che other false doctrines which becaus they ar  
well knowne i nede not greatly to reherse/ That  
he is a false Prophete i proue it thus by the auto-  
rite of the Prophet Ezechiel whiche paynteth  
your father and yow so playnly as though he had  
sene yow bothe together/ In the thyrtyent chaptre  
he sayethe thus / Son of man Propheci agaynst  
the Prophetes of Israhel/ whiche prophecie/ and  
say unto them that prophesi out of theyr own hart  
heare the worde of the lord/ Thus sayeth the lord  
god/ Wo be unto the foolish Prophetes which go  
after theyr own spret when as they haue sene no-  
thyng/ Thy Prophetes(o Israhel)ar made lyfe for-  
res in the wildernes ye haue not gone up to the  
burstynges / nether haue ye made an hedge for  
the house of Israhel to stand in battale in the day  
of the lord. They haue sene uanite/ and a fals  
propheci sayng/ the lorde hath sayde/ when as the  
lorde hathe nor sent them/ & they trust that theyr  
worde shal ones be alowed/ Haue ye not sene a  
vayn vision/and spoken a lying prophesi? And ye  
haue sayde/ the lorde hathe sayd when as i haue  
not sayd it/ Therfore sayethe the lorde god/ for as  
myche as ye haue spoken uanite/and haue sene a  
lye/



lye/therfore sayeth the lorde be holde here am i as  
gaynst yow / and my hand shall be agaynst the  
Prophetes whiche se vanites and prophecie lyes/  
they shal not be in the secret priuite of my peple/  
and they shal not be writen in the nombre of the  
house of Israel / nether shal they cum unto the  
land of Israel. And ye shal know that i am the  
lorde/ Now because they haue deceyued my peple  
sayng peace when there is no peace/ and he byld  
eth a wall/and they playster it ouer with an vn  
profitable cruste / Say vnto them that make an  
vnprofitable plasteryng of it that it shall fall/and  
ther shall be a shoure flowyng in/ and ye shall  
fall with the stones of the hale/and the wynde of  
the tempest shall brust yow/ And behold when  
the wall fallethe/ shall it not be sayd vnto yow/  
where is the couer that ye layde ouer/ I shall pul  
down the wall whiche ye haue couered with an  
vnprofitable crust/and i will dashe it down to the  
grounde/ and the fundacion of it shal be openly  
knownen and vncouered/ and it shall fall/and ye  
shall be fylled in the myddes of it/and ye shall be  
taught to know that i am the lorde/ And in the ens  
de of the chapter he sayeth thus/ Becaus ye haue  
made sad the ryghtuous mannis hart withe a lye/  
when as i dyd not make hym soory/ and streyng  
then the handes of the wikked that he return not  
from hys euil way/that he may be kept quik. Ther  
fore ye shal se no more vanite/and ye shall gess no  
more/ but i will delyuer my peple out of your hand  
de. Thus far Ezechiel/ of whos wordes i gather

D iii that

that they ar fals P:ophetes whiche speake vnto  
the peple thos wordes and doctrines whiche they  
haue not receyued of god and yit make the peple  
beleue that theyre doctrine and wordes be of god  
and wounde good mennis consciences where no  
sin is committed/and confort euil men when as  
yit the wrathe of god is ouer them/but thes pros  
per ties agre bothe to your father of rome & yow/  
ergo ye ar bothe fals P:ophetes/ye and your fa  
ther say that a preste may not mary by the law of  
god / that noman may be a preacher of goddis  
worde except he be first benet/collat/subdecō and  
decon or a sacrificyng preste/that it is dedly syn to  
eat fleshe in lent and on the dayes that ye haue fo  
bidden to eat flesh on/except a man by apardon or  
a licence for monie / withe yow also is sin/ and  
yit can ye not proue that god hathe forbidden that  
ye forbid / ye haue nether scripture nor worde of  
god for yow but thes lyes haue ye spoken out of  
your own hartes and wounde and strike the cons  
ciences of good men with dedely feare for leuyng  
of such thynges as god our law maker neuer com  
māded /ye say it is good to take Christis cup from  
the laymen/to coniure hally water/to beare wilow  
wes/and wax candelles/ to crepe to the cross/ to  
hallow chirches vestimētes and chalices/to beare  
Mess Matines and euensong in a strange tong  
that the hearers vnderstande not/to hallow the  
font and the pascal and litle candelles/and fyre/  
to desyre sayntes merites to bryng vs to heuen/  
that one man may deserue remission of sinnes by  
the

the receyuyng of the sacrament for an other / thes  
doctrines do ye teache and say / that all thes ar  
good werkes / and god is pleased withe thes wo:  
res when they ar don and offended when they ar  
left of and vndon / and thus do ye bothe comfor:  
tes uel men with your trifles / and wonde good men  
withe dedly feare where none shulde be / & ye spea:  
ke thes wordes and doctrines out of your own her:  
tes / and ye can not proue that god bad yow tea:  
che thes doctrines that ye teache / ther for bothe  
the pope and yow which be the pergetter of the  
popes wall ar fals Prophetes / He that is a tru  
Prophet is sent of god / he is sent of god that spea:  
sethe the worde of god / and hathe the worde of  
god to shew for hym / then seing that your father  
the wall maker of the popish churche / and yow the  
pergetter of the same / haue not the worde of god  
to shew for your doctrines / & yit say they ar good  
and necessary for the churche / ar bothe false Pro:  
phetes then shall it not be a good argumēt to say /  
thys is the doctrine taught of a false Prophete  
whiche he neuer receyued of god / ergo it must be  
cast away. Because now in thys tyme we haue  
myche to do with mannis traditiones / and cereri:  
monies / whiche god nether cōmanded / nor orde:  
ned / and ye say that they ar to be holdē in the chir:  
che / and i cōtend that they ar to be dryuē out of the  
churche let vasse whether i can bryng better resoz:  
nes for the bannishment of mannis doctrines  
or ye for the maintenance of them / Euery doctrine  
that the heuently father hathe not ordened / must



be pulled up by the rootes and cast a way / but  
the ceremonies and traditiones that ye defende/  
did the henenly father neuer orden/ there fore the  
ceremonies and traditiones that ye defende/ must  
be pulled up by the rootes and cast away. If he  
dyd orden them tell us what booke and chapter they  
ar written in/ I haue once proued that they ar of  
the popis makynge proue yow now and ye can/  
that they ar of goddis makynge/ and till that tyme  
that ye haue proued that/ they must be pulled up  
by the rootes and cast away. Euery strange dos  
ctrine is to be shoned of Christen men and to be  
cast out of the churche/ but euery doctrine is strans  
ge whiche is not conteyned in the holy scripture/  
ergo all doctrines that ar not conteyned in the  
scripture ar to be shoned of Christen men/ and to  
be cast out of the churche/ But none of thes tradiz  
tionis ar conteyned in the holy scripture/ there fo  
re they ar to be shoned of all Christen men and to  
be casten out of the churche/ acording vnto the les  
arnyng/ of saynt Paule whiche sayethe/ hebrewes  
the xiii. let us not be caried about wiche diuers  
and strange doctrines. All thos preceptes ar to be  
bannished out of the churche/ where to we ar for  
bidden to gyue hede / but vnto the preceptes of  
men whiche refuse the trueth ar we forbidden to  
gyue hede/ therfore/ all preceptes of men whiche  
refuse the trueth ar to be bannished out of the  
churche/ But the pope and hys papistes ar fals pro  
phetes and refuse the trueth/ ergo all theyr preces  
ptes ceremonies & doctrines ar to be bannished  
out

out of the churche. But the ceremonies and tradis  
tionies that ye defende ar the popis commande  
mentes/therfore euen because they ar hys /beyng  
a fals Prophete and not goddis commandemen  
tes/ar to be cast out of the churche acording to the  
learnynge of saynt Poul vnto titus in the first  
chapter which sayeth/ rebuke them sharply that  
they may be found in the saythe not gyryng hede  
vnto iewish fables and commandementes of men  
whiche refuse the truth. If that we be forbidden  
in the scripture to kepe the commandemente bo  
the of our fathers by nature/ and also by gouer  
nance if they command any thyng concernyng  
religion that god hath not commanded / moche  
more ar we forbidden to kepe the commandemen  
tes of them that belong nothyng vnto us/if they  
commande it concernyng religion that god hath  
not commanded / But we ar forbidden to kepe  
our fathers commandementes concernyng reli  
gion if they command vs any thyng that god ha  
th not commanded / Ezechiel the xx. chapter in  
thes wordes. In the commandementes of your  
fathers walk ye not and kepe ye not theyr iudg  
mentes/ walk in my preceptes and kepe my iudg  
mentes/ ergo myche more ar we forbidden to  
kepe the commandementes of them that belong  
nothyng to vs when they command vs to kepe  
that god hath not commanded / But the pope ha  
th nothyng to do with vs/ ther for we ar forbid  
den to kepe hys commandementes/when he com  
mandethe vs that god hath not commanded be

D v fore/

fore / but the ceremonies that ye defende ar the  
commandementes of the pope / therfore we ar  
forbidden of all myghty god to kep them. All the  
doctrines of thos men whiche for theyr false do-  
ctrine ar iustly excommunicated ar to be dryuen away  
withe the men excommunicatede / But the pope for  
hys false doctrine is first iustly excommunicated  
of Paule / afterwarde of the germanes and laste  
of our moste noble Prince kyng Henry the eyght /  
ergo hys doctrine which is his / must be dryuen a  
way withe hym and not holdē still as ye say / If ye  
say that Paule hathe not excommunicated hym  
heare what Paul sayeth in the first chapter of the  
epistel to the Galathianes / if any man preache vn  
to yow any other thyng thē ye receyued / the same /  
be acursed / but the pope preacheth other doctrine  
then the Galathianes learned of Poul / for they le-  
arned nothyng of Poul but that he had learned of  
god / be fore / for the pope teacheth hys owen doctri-  
ne and ceremonies which neither Paul nor he res-  
ceydied of god / ther for the pope is acursed and  
yt shall we hold still hys learnyng / All the doctri-  
nes ar perilus for mannes soule and ar to be Ca-  
sten away / which when they ar taught / make the  
teachers ther of to wor:ship god in vayne / but all do-  
ctrines whiche ar the cōmandementes of men if  
they be taught make the teachers ther of to wor-  
ship god in vayne / ergo all the doctrines whiche ar  
the cōmandementes of mē ar parillous for mans  
soul and ar to be casten away / but all the doctri-  
nes of the pope that i write agaynst / and ye des-  
send!



fend/ ar the doctrines and commandmentes of  
men and only of men and that euel mē/ ergo they  
ar perillous fo: mannis soule and ar to be casten  
away/ Now let in different men iuge whether ye  
haue mo resones of autorite and weyght/ take out  
of the scripture to proue that an euel mannis do-  
ctrine shuld be holden in the churche of Christe/ or i  
haue to proue that all mānis doctrine thoghe they  
were as holy as Poule was or wer angelles of he-  
uen if they haue not receyned it of god ought to  
be dryuen out of Christis churche. And becaus ye  
harpe miche on that stryng that thoghe a man be  
euel and a fals Prophete that he may bryng furth  
the not with stādying good fruytes and make hols  
some doctrines/ we will examin that sayng a litle  
farther yit withe the learnyng of Christe whiche  
sayeth thes wordes cōcernyng the mater that is  
in strife betwene yow and me. Beware sayeth  
Christe of false prophetes whiche cum vnto yow in  
shepis clothyng but with in ar rauenyng wolues/  
By theyr fruytes shall ye know them/ Do mē gas-  
ther a grape of thornes/ or of thistelles figges?  
Euery good tre maketh good fruite/ but a rotten  
tre bringeth furth the euel fruit. A good tre cānot ma-  
ke euel frutes/ nether can a rottē tre bryng furth  
good frutes. whether is the pope a rottē tre or no?  
if he be a rottē tre/ and yit ye say that he may bryng  
furth good frutes and make holsū doctrines/ either  
must ye be a fals lyer/ or ellis Christes worde is not  
treue Christe sayeth also Math. the xij Ethe: ma-  
ke the tre good and hys fruite good/ or make the tre  
euel and

and hys fruit euel / fo: the tre is knownen by the  
fruyte/ye generation of vipers how can ye speas  
fe good thynges when as ye be euel/fo: of the as  
bundāce of the hart the mouthe speake the. A good  
man bringeth furthe good' thynges out of the  
goood trespure of hys hart/ and an euel man brins  
gethe furth euel thynges out of the euel trespure  
of hys hart. Thus far hath the Christe spoken/ Now  
i desyre yow that ar reders to be iudges in thys  
mater / whether Christe whiche sayeth that an  
euel man and a fals Prophet cannot bryng fur  
the good frutes and doctrines is more worthe  
to be beleued wih the naked truthe/or master  
gardiner whiche sayeth that the pope whiche is a  
fals Prophete and an euel man may bryng fur  
the good frutes and make holsome doctrines and  
necessari ceremonies and profitable traditiones  
fo: the churche of Christe/withe hys hystories and  
hys oft repeted good good/and wih the hys natus  
ral resones.

The rescuer ) As myche as  
greying to the faciones amongest the flo  
rentines / whil they were in theyr comon  
welthe. When on demanded what he  
sayd to suche a matter beyng then in con  
sultation/ he loked about/and esspying  
out on of hys enemies sayd/ what so e  
uer suche aman wold say poyntyng to  
hys

hys enemy/ he was of the contrari opinion. The [K]yngis maiesti lyke a noble prince hath proceeded in thys mater not vpon faction/ nor vpon displeasure/ or enemite/ but only truth & therfore has the reiected the bissshop of rome/ so far as he swarueth from the truthe. And so far as the truthe will beare/ hys maiesti agreeth with all the world/ intendyng by the expulsion of the bissshop of rome not to confound the truthe/ but to purge it from suche corruption as by the bissshop of romis maintenāce did infect it.

• The hunter) Your meanyng is that the pope is to be so far reiected and bannished away as he swarueth from the truthe and no farther / The bissshop of rome is an heretike for stubbornly holdyng of doctrines contrari to the scripture / and he hys a traytour for makyng of hym self hede of the church of Englonde/ a boue the kyng. Other heretikes convicted of heresi ar burnt with all theyr bookes thoghe they conteyn and haue with in them all the truthe and doctrines that ar in the hole bible/ and all men that rede them ar taken for heretikes/ and theyr bookes ar earnestly forbidden/ other traytours convicted once of treason/ ar destroyed and put to deathe withe  
all



all theyr good qualites be they neuer so many or  
excellent. But the pope bothe an archeheretik of  
the sect of papistes/and a fountayn of treson/and  
an hede traytour whiche not only withe wordes  
denieth the kyngis supremeci/but also beareth de  
dely hatreded agaynst the kyngis maiesti/and wold  
depose hym if hys poure were lyfe vnto hys will/by  
your procurement/hathe gotten a speciall pardon  
that thoghe he be a traytour and heretike/he may  
abyde still in Englonde and that hys bookes whi  
che conteyn bothe hys treson and hys heresi may  
be red of all them that can rede them/and vnder  
stand the withe out all suspition of heresi and tres  
son/ only so myche of hys traytourous doctrine  
and hereticall treson bannished away as ye hys  
childer iudge to swarue frome the truthe/whiche  
ar so blynded with the darnel of hys canon law  
that ye cā/not se it/How can ye be iudges in mat  
ters of truthe of Christen religion which haue not  
bene exercised and brought vp in the truthe/but in  
decrees/decretalles/extrauagantes/counselles/  
clemētines and suche other popishe learning whe  
re of ye haue gotten suche a taste in the palates of  
your mouthes that what soeuer scripture cumme  
the in your mouthes it hathe a taste by your wres  
tyng of it/of the popis decrees and decretalles  
euen as he that hathe touched coloquintida or a  
loe/maketh all thyng that he touche he haue the  
taste of them. So myche of the popis doctrine  
must be driuen away as ye thynk contrari to the  
truthe/the fox must be so long han ged tyll ye say  
he

he is hanged enoghe / and them must he be letten  
down agayn / but half hanged / because he is a cler  
ke and can say hys neckverse / To speake in good  
ernest i thynk that euery man may se that is not  
wilfully blynde that the pope thogh he be a stran  
ger and iustly couicted of ij great offences yit has  
the more fauore shewed vnto hym then any hea  
retike or traytour being an Englisman had shew  
wed vnto hym in Englonde thes vij. yeares. Ther  
fore he hath yu fauorers in Englonde.

The rescuer) So as thys hun  
ter chaseth the far at large / when withe  
the only bissshop of romis name / he  
wold hunt out all / and destroy withe  
the bad the good also. And so he myght  
haue kept all hys ye hold still / with  
out ye can other wise disproue them /  
then because the bissshop of rome vsed  
them or willed them to be vsed / for they  
remaiue not be cause he wylled or vsed  
them / but because they be good . The  
man pleaseth hym self moche that he  
proueth by dyuers examples that lyke  
as Aristotellis doctrine is called Aristotle  
and Terences comedies Terence / so  
the popes doctrine shuld be called the  
pope . But herken agayn if Terence  
spak

spak that plato had spoken/ whē terence were bannished myght we not use the speche still of plato/ because it cam ones out of terences pen?

The hunter )      Tax of vow agayne  
whether thys terence was bannished for euil speaking or for euil doyng? If he wer bannished for euil speakinge and learned the same of Plato/ when terence were bannished it shuld not be lawfull to vse still the speche of Plato/ But if terence were bannished for euil doyng alone/ & not for euil sayng when terence were bannished men myght folow Platons speche where it is good thoghe it had ones cummed out of terences pen/ and he had used it/ But what is thys to the purpose? Can ye proue that the doctrine that cam thorow the popis pen was not hys own/ but the doctrine of the fater of heuen? If ye can proue that the pope can iustly say wiche Christe/ the worde wiche ye heare is not myne but my fathers wiche hathe sent me/ i will also allow the popis doctrine as ye do/ not because it is hys but because it cam from god/ but foras muche as nether ye nor he can proue that hys doctrine cam from god i will take yow bothe for fals Prophetes as i haue don hyther to/ Herken to me ones as i haue don to yow your sayng is that Platons learning that terence had used/ were not to be cast away when terence were bannished thoghe it had cummed thorow terences pen well so be it. Wilyam  
tyndale



tyndale wrote many bookes where in ar many  
true and godly sentences/ and saynges/ whiche  
he had taken out of the holy scripture/ and the hole  
new testament whiche is the vndouted word of  
god cam out of hys pen in to our englishe tōg wils  
lyam tyndale was bannished out of England  
and burnt as an heretike in brabant/ whether is it  
well and wisely don or no/ that hys bookes whic  
he conteyn so miche godly learnyng and the hole  
new testament whiche cam thorow hys pen/ ar  
forbiden to be red and so bannished for an heresi  
or ij that ye say ar in in hys bookes/ and for half a  
dosen fautes that ar in hys translation? If it be  
euell don whi do ye not amend your doying and  
whi suffer ye not hys bookes to be red whi blot ye  
not out the fautes of hys translation/ and cona  
demne nomore Christis learnyng because it cam  
thorow W. Tyndalles pen? If it be well don that  
W. Tyndalles bookes and the new Testament of  
hys translation ar forbidden to be red and ar bans  
nished away withe hym because they haue sum  
fautes or an heresi or ij in them and ar cummed  
out of hys pen/ then all the hole doctrine that es  
uer the pope taught/ withe all hys traditions and  
bookes whiche ar so full of heresies and superstiti  
ones/ and haue so litle scripture in them/ ought  
to be miche more bannished away with the pope  
and ought to be forbidden to be red then tindalles  
bookes and the Testament of hys translation  
ought now to be bannished and forbidden. Is  
there any holier doctrine in the popis law and in  
his

hys ceremonies and traditiones then is in the new Testament of tyndalles translation: ar thes re not as many hereses in the popis bookes as in tyndalles: What reson is it then that tyndallis bokes and the new Testament of hys translation shall be bannisshed away withe tyndal/ and be so:bidden to be red/and that the popis doctrine and ceremonies withe hys bookes shall not be bannisshed withe the pope but shail be kept still and red in the chirche as a new gospel in the mo:ther tōg that all the hole chirche may under stande his doctrine/and learn it when as Christis doctrine must be sayd and song in such a tong as nor one among an C. vnderstande it because as it apperethe that few shuld learn it: Whether hathe tyndal now o: the pope more fauor shewed vnto hym in Englonde: tyndall which is bannisshed bo: the bodely & withe all hys bokes & doctrine, both good ad bad o: the pope/whos doctrine & bookes ar red & alowed/ after that he is cōmanded of the hiest pour vnder god to be bannisshed out of Englonde for his heresi & treson: If the pope haue not more fauor/ then Christe hathe in Englonde/ Why may the popis gospel be red of all mē in English/ and Christis gospel is so:bidde to be red in cēglissh/ and only a few of gētle and rich mē may rede it:

The rescuer) Christe sayd/ Doctrina non est mea sed eius qui misit me patris, And nuche more what so euer is good spokē/ o: used by any mā is of god.  
The

The hunter) The comon heretike catcher  
is now becummed an open heretik hym self/and a  
minissber of Christis glori/&a preferer of mē be-  
fore god/fo: thus saiethe he/What so euer is good/  
spokē or vsed by any mā is myche more of god thē  
Christis doctrine is. He sayeth that the popis cere-  
monies ad traditiones whiche i write agaynst ar  
good/thē ar they/by hys sayng/miche more of god  
thē Christis gospel is. And therfore belife/he fo: a  
bad that certayn men shall rede Christis gospel/&  
suffereth all that will to rede the popis traditio-  
nes/whiche he hath of late yeaes set out at large  
interlaced here & there wit a pece and a pache of  
Christis learnyng to purches more autorite vnto  
thē/if that he had thought that Christis learnyng  
had bene as miche of god as he thought the popis  
traditiones decretalles decrees & clementines he  
wold as well haue suffered all mē that wold haue  
red Christis gospel/as well to rede it as he hath  
permitted all mē wymē & childer that list to rede  
the popis ceremonies tradiciones decrees dectetal-  
les & clementines/Now is it cūmed out at leugha  
the fo: what caus was there such diligent inqueri  
made euery quarter fo: the transgressiō of the po-  
pis ceremonies/& suche paynes of dethe ordered  
therfore/& so small inquiry & litle ponishmēt orde-  
ned fo: the breakyng of the cōmandemētes of Chri-  
ste. Now had Christe nede of the testimoni of Jo-  
hā baptist/nathānel/andre/&peter to beare hym  
witness that he is the son of god/whyche if the po-  
pis proctour beleued to be true/he wolde say that

¶ ij Christis



Christis good doctrine were as well and as myche of god as the good doctrine of any man/ If that thys saynge of gardiner be vn examined and vncumpelled to be recanted as an abominable heresi that Christis doctrine is not so myche of god/ as any good thyng vsed or spoken by any man is of god/ then i say that he hath gotten as they say in cambrydge a grace ab omnibus/ and a licens to be a papist and an heretik and that no mannis accusation agaynst hym shalbe hearde.

The rescuer) And hym ought we to make autho: of all good nes were it balaames ass that vttered it/ If Christ be preache sayeth saynt Paule be it per contentionem or iudicium/ let it haue place modo Christus predicetur/ Looke vpon the trewthe & good nes of the thyng settyng a parte the person that speaketh/ preacheth/ vttereth executeth or commandeth the same Ne ther was here to fore any man so mad/ as expell yng a tyrant / wold cast away withe hym both that whiche was good and that whiche was euil also.

The hunter) As we ought to make god auto: of all goodnes so we ought to be sure to ascribe and lay no thyng vn to hym but it that  
we

we know for a truthe is goodnes/o: good/proue  
once that the popis ceremonies and traditiones  
ar good and then shall i say that they cam from  
god/but where is your profe:ye haue from the be-  
gynnyng of your boof x. tymes sayd the ceremo-  
nies and ordinaunces that i haue writen agaynst/  
ar good good and good but other profe haue ye  
brought none/thynke ye that it whiche is a falslye  
of it self / shal by oft repetyng of it wax true? Is  
it possible to make of an euell thyng a good thyng  
by callynge if many tymes good? Is the oft and  
manifold rehersyng of any thyng a sufficient  
profe of the same? other profe brynge ye non/a'les  
arned diuine shuld haue brought places of scrip-  
ture to haue proued that the traditiones whiche  
ye so oft call good had bene good/ as i haue  
brought argumentes and textes of the scripture  
to proue that they ar nought and contrary to the  
scripture/ But here i must pardon yow/ for in dede  
the matters that ye defende ar so folishe trislyng  
and so cōtrari to the scripture that it is no meruel  
if ye can bryng no place of scripture/ for them to  
defende them with/ And where as ye say that the-  
re hathe bene noman so mad/as expellynge a ty-  
ran/wold cast away with hym bothe that which  
was good and the bad also/ whether ye meane of  
good profitable/o: good pleasant/o: good by crea-  
tion/ye swarue far from the truthe/ for allmyghty  
god the well of all wisdome/commāded the chil-  
der of Israel when they shuld dryue out the hethen  
kynges withe theyr folk of the land of promis/ to

dryue and put away with the/ all theyr lawes ceremonies and traditiones euen the that were lausfull/ were they neuer so profitable or pleasant for the comon welth/ It is to be thought that in so many citees & fyingdomes that there was sum good politike lawes/ and sum profitable and pleasant for a comon welthe/ But for all that were they neuer so good so politike and profitable/ god gauethe this commandement vnto the childer of Israel concerning them/ sayng Levitice the xviij. chapter After the custom of the land of egypt where in ye haue dwelt shal ye not do/ and after the maner of the land of chanaan wher in to i shal bryng yow shal ye not do/ nether shal ye walk in theyr lausfulles/ ye shal do my iudgementes and kepe my preceptes and walk in them. And in the xx. chapter. Walk not (sayethe allmyghty god) in the lausfulles of the nationes which i shall dryue out before yow. Moses goddis true seruant sayethe also deuteronomij the xij. chapter when thou art entred in/ after theyr destruction/ require not theyr ceremonies/ sayng as this folk hath worshipped theyr goddes/ so wil i worship also. Thou shalt not do lyfewise vnto thy lorde god/ That whiche i commande the/ do thou only vnto the lorde/ put nothyng to it nether take any thyng from it/ If the pope your father and yow had dwelt in the cite of Hierico or hay or any other suche lyfe whiche moyses Josue or Dauid destroyed/ and had there/ all your holy traditiones/ laudable ceremonies/ good and polytike lawes/ promoters/ and setters furthe  
of



of goddis honore/ with your decrees decretalles/  
councelles and clementines/ shuld Moses Josue  
and Dauid haue ben mad men to haue destroyed  
all your good and polytife lawes & all your lauda-  
ble ceremonies? Make me an answer vnto thys  
question: If they shuld haue bene mad/ then men  
ar mad for doying of goddis cōmandment. If they  
shuld not haue bene mad if they had destroyed all  
your fathers ceremonies and traditiones/ whiche  
were not expressed in Moses law/ ād had cōman-  
ded the peple to kepe and vse only suche ceremoni-  
es and preceptes as were cōteyned in the writen  
worde of god/ a prince whiche wold dryue out of  
hys realme at thys howre/ the pope whiche is as  
greuous tyran/ and an enemi vnto goddis worde/  
if he droue out withe hym all hys ceremonies law-  
es and traditiones/ sauynge only them that ar ex-  
pressed in the worde of god/ he shuld be no more  
mad/ thē Moses Josue and Dauid was/ whiche  
in theyr tyme dyd suche lyfe/ The xv. chapt. of the  
first booke of the kynges is playn agaynst yow/  
where as god cōmandethe Saul to fyll man wo-  
mā nuris ād childe/ or shepe camel and as/ if that  
all thyng be good that god hath created/ the oxen  
shepe the camelles the asses ād yong childer was  
good ād yit god cōmanded thē not, oly to be expel-  
led withe the tyran agag/ but also to be destroyed  
and fyllled withe hyme/ thē mē may se how wyse-  
ly ye haue spokē whē ye sayde that noman was so  
mad as eypellyng a tyrā wold dryue a way withe  
hym bothe it that was good and also the bad/ The

dede of kyng Saul in the forsayd chapter/ Was  
miche agreable to your dede/in puttyng down the  
pope and hys popistri/ As god commanded Saul  
to destroy agag and with hym to destroy all hys/  
both man woman and child/or/as camel and shepe  
& yit he lyke a polytike felow/fylled not agag  
but kept hym quike and saued the best of the shepe  
and other cattal/and the best clothes & all thyng  
that was fayer and goodly to loke to/so when ye  
were commanded of the kyng our master to dryue  
away the pope withe all hys popistri/ ye put  
down/a very small sorte of smal abusis/but the  
pope hym self with the great abuses ye hold still  
and say that they set furthe goddis honor/as Saul  
sayd that he kept the best of the shepe and cat-  
tale to make sacrifices of to allmygty god/But  
as allmyghty god perceyuing that Saul for coue-  
tousnes saued contrari vnto hys commandment  
agag and the best of the shepe and other bestis/  
thoghe he cloked hys fact with the cloke of goddis  
seruice/ deposed Saule and for ever kest hym out  
of hys fauor/so shuld our moste noble Prince kyng  
Henry/ folow god and do very well to depose  
yow and make yow a bisskop quondam for breas-  
kyng of hys commādmēt/in holdyng still the po-  
pe and the greatest abominaciones that euer he  
ordened.

The rescuer) Wherefore seyn-  
ge in all hys/ ye hold still/ he bringethe  
no other disprofe but only from the per-  
sonage

sonage that hathe vsed thē/i pas them  
ouer as of no force/and cum to hys cok-  
kyng vpon the clergie / when he sayes  
the/What saye ye gentle men of the cler-  
gie/ concernynge the lawes of the chir-  
che/ I say here your mastership playeth  
bothe the partes/and as he sayd at gas-  
myng/ye wold win the game if ye playd  
ed alone/ And yit haue ye spent a great  
meny wordes in vayne/ ye put no differ-  
ence betwene dedes lawes and ordinan-  
ces/and because it were in dede a great  
foly/ for any man by proclamation to  
cause an other mannis dedes to be cal-  
led hys/ as ye put your example ryght  
lewedly in sardanapalus / so by yow it  
shall be lyke folly, to call and make an o-  
ther mannis lawes and ordinances hys  
by proclamation/ Where in how miche  
your folly is/ye euydently declare/that  
ether do not/or will not speake the differ-  
ence/but abuse the simplicitie of the re-  
der/as thoughe dedes and lawes were  
all one / Where as in the one / it were  
madnes by proclamation to make an o-



ther mannis dedes hys and the other of  
all wyse men used and obserued/ for in  
lawes and ordinances the Romanes  
sendyng to the Grekes for them/ made  
them by approbation thers/ And there  
is no comon welthe/ but it hath taken  
in sum poynt example of an other/ con-  
cernyng the lawes whiche be worthely  
theyrs/ where they haue receyued the  
And amongst the Athenienses/ lawes  
made of solon/ were not solones lawes/  
but the lawes of the city/ as the text of  
the law sayeth/ whiche sufficethe to re-  
proue and confounde thys gentle man-  
nis resonyng/ where in he wold seme  
to excell/ But the man concludethe that  
he wolde haue no law but the gospel in  
the chirche/ whiche is so far out of re-  
son/ that i will not reson withe hym in  
it. And he semethe hym self to be asha-  
med of it/ and/ therfore takethe vpon  
hym to proue sum parte of suche ceri-  
monies as we obserue in the chirche to be  
repugnant to the scripture.

The hunter)

As a fox dar not ad-  
uenture

venture to run in the playn way/ for fear of the  
howndes/ leste they shuld carche hym/ but runneth  
in to holes and lederthe them out of the playne  
way in to busshes brambles and thyf thornes/  
so do ye the romish foxis protector/ for ye leap as  
way from my argumentes and answer nothyng  
to them/ but ye call me craftely away out of my  
argumentes to bable with yow whether dedes  
ordinances and lawes be all one or no/ wherefore  
ye lordely reproue me/ But i ax of yow whether  
a man saynge that the ordenyng of hally water to  
take venial synnes away/ was pope Alexanders  
dede/ speakethe good and true Englishe or no/ Is  
not an act and a dede all one? And call ye not the  
lawes and ordinances made in the parlament  
howse the actes of the parlament? Why may not  
i then call the popis lawes hys actes and dedes/  
Dothe he nothyng that makethe a law? If he do  
sumthyng it that he dothe/ is a dede/ then if he orde-  
den a law hys law ordened/ is hys dede/ then will  
not thys shift serue yow/ to trifle about a worde/  
and let the argument alone vnsoluted / If thys  
worde dede do offende yow so sore i wil vse a  
terme more pleasant vnto yow/ and make my ar-  
gument thus/ The popis ordinances and the pope  
ar all one then to whome soeuer ye gyue and at-  
tribute the popis ordinances hym as myche as lyeth  
in yow ye make pope/ but ye gyue and attri-  
bute vnto the fynge the popis ordinances ergo  
as myche as lyethe in yow ye make the fying po-  
pe / Now what aduantage haue ye gotten  
by

by refusyng the worde dedes? As concernyng  
your examples fet out of the ciuile law they do  
not solute my argument/ for my argument was  
thus / As if the kyng of Denmark shuld make a  
proclamation that all the ceremonies of Moses  
law shuld be no more called Moses ceremonies  
but hys ceremonies/yit for all that Moses cere-  
monies shuld abyde and contynue still Moses ce-  
remonies/for all hys proclamation/so the ceremo-  
nies that the pope hathe ones made / continue  
and abyde still the popis ceremonies for all that  
they ar commanded by proclamation no more to  
be called the popis ceremonies but the kynges ce-  
remonies/ye say that the Romanes send to the  
Grefes for theyr lawes and by approbation ma-  
de them theyrs/ i pray yow remaned not the Gre-  
fes lawes still theyrs/ for all that the Romanes  
vsed the same lawes? Was not the Romanes  
and Grefes partners in lawes togyther when  
they vsed to gether the self same lawes? then it  
folowethe for all your examples and by your ex-  
amples that the popis ceremonies ar yit still hys  
and ar occupeed in Englonde and that (by your  
sayng) the kyngis hyghnes and the pope ar parts  
ners to gyther concernyng ceremonies / for the  
after partnership dispossesseth not the fierst hole  
owner of hys former possession/ but he only gya-  
ueth the parte of hys ryght vnto hym that is ma-  
de afterward partner with hym. Haue ye any o-  
ther thying to conclude with your examples? If ye  
haue/ make your argument and i shal shape a so-  
lution



lution for it as wel as i can/ I trow ye wil not be  
so mad as to argu thus on cite may receyue ciuile  
lawes of an other ergo the chirche may receyue law  
wes of the pope/Whiche is a false P:ophete and  
a feruent Pharise/when as Ch:iste saye he in the  
gospel be ware of false P:ophetes/beware of the  
Leuin of the Pharises/ Where as ye say that i  
speake so far out of reson (where i say that i wold  
haue no other law in the chirche but the law of the  
gospel alone) that ye will not reson with me/ye  
play as your brother fox did whiche when he cam  
thorow a wynyarde and saw that the grapes we  
re hyer then he could reche to/sayd he wolde eat  
no grapes/so when as my sayng is strongly dea  
fended with the goddis worde that ye can make no  
reson agaynst it/ye wil not reson/ with me/scilia  
cet/becaus ye can not. Thys conclusion do ye hold  
that the law of the gospel is not sufficient for Ch:i  
stes chirche to ordre and ruel it/except the popis  
traditiones be annexed ther to/and that he spea  
ke he far out of reson that wold haue only the law  
of the gospel in the chirche/ Agaynst thys deu  
lish doctrine of yours i will make thes resones/  
The law of the gospel is muche more perfit/then  
the law of Moses/ But the law of Moses was  
sufficient by it self for all them that was vnder  
it/ and neded no mannis ordinance to be added  
vnto it/ to order the iewes that were vnder the  
old Testament/then is the law of the gospel mu  
che more sufficient by it self for all them that ar  
vnder it/and muche less nedeth any mannis ordi  
nances

nances to be added vnto it to orde them that ar  
vnder the new Testament/Paule calleth the law  
of Moses a child leder vnto Christe/a shadow of  
good thynges for to cum/ād sayeth that the lawe  
bringer the nothyng to perfection/If thys law nee  
ded nothyng to be added to it or mingled with it  
the law of the gospel whiche Paul preferreth befor  
re the old law ij Corinth. in the third chapter hath  
now no nede of the bissshop of romis traditiones  
to be added to it or mingled with it/Is not the lau  
of the gospel perfit? Is not that the moste perfit  
law that the moste perfit lawmaker make the? ma  
de not Christe the perfiteft law maker the law of  
the gospel? To that law whiche is perfit in all  
poyntes nothyng neder the to be added ūto it/The  
the law of the gospel neder the nor the popis law to  
be added vnto it ād so is the law of the gospel sus  
ficient for Christes churche and Christes churche nee  
deth no other law but it that Christe ordered hys  
self for hys churche. Further more when as the end  
of a perfit law of the churche whiche alone is suffis  
ciend bi it self to order the churche/ is to command  
all thyng that is necessari to saluation to forbid all  
thyng that is hynderāce to saluation/to teache/to  
reproue/to correct/to instruct/to make aman pers  
fit/and redy to euery good work and to be saluati  
on vnto all thē that beleue/and the law of the goo  
spell cā do all thes thynges/what shall we nede to  
haue any other law in the churche seinge that thys  
law conteneith all thyng in it that is necessari for  
the churche of Christe/ and hath all the poyntes/  
that

that be long vnto a perfit law whiche ne dethe no  
other law to be added vnto it? Almyghty god told  
hys son Chriſte all lawes that was neceſſari for  
Chriſtis churche/and Chriſte taught hys Apoſtelles  
all that he heard of hys father/ād all that the Apo  
ſtelles learned of Chriſte neceſſari for Chriſtis  
churche/they and the Euāgelistes haue written it in  
the new teſtamēt whiche is the law of the goſpel/  
But the Euāgelistes ād Apoſtelles haue made no  
mētion of the popis ceremonies lawes and tradis  
tiones/therfore they ar not neceſſari for Chriſtis  
churche/but the law of the goſpel is neceſſari alon  
ne/Paul ſpeaketh of thys law of the churche thes  
wordes/I am not aſhamed of the goſpel for it is  
the pour of god to ſaluation to all that beleue. Do  
i yit ſtill ſpeak far out of reſon whē i wold that ſhould  
the law of the goſpell ſhuld be in the churche? Chriſ  
tis religiō cam in to the world bi the worde of god  
ād not by mānis traditiones ād Chriſtis religione  
hathe frō the beginning bē vp holdē withe the wor  
de of god and not with mannis traditiones/ and  
the Chriſtē religiō is not groūded vpon mannis o:  
dinances/thē the religiō of Chriſte ſhuld continue  
and proſper well enoghe as it hathe don frō the be  
ginnyng to thys day if all the popis ceremonies  
and traditiones were in the depeſt pit of hell from  
whēce they cam/The ceremonies and traditiones  
of men haue ener bene hinderance to the true rela  
gion/whiche thynges cauſed Chriſte to ſay to your  
brother phariſees manteners of mannis doctrine  
as ye be/ Whi breaf ye the commandement of  
god for your tradition? They worſhip me in vayne



techyng the doctrines which ar the preceptes of  
man/ then how far speake yow out of reson to say  
that the popis traditiones ar necessare for Chris  
stis chirche/ and to meane that Christe had nede  
of the popis traditiones and lawes to ruel hys  
chirchewith all and to promote hys honor/ and to  
purches autorite vnto hys Sacramentes/ Where  
as ye reson that i seme to alow all thos ceremo  
nies that i write not agaynst/ and only disalow  
them that i write agaynst/ i reson with yow as  
gayn/ if i seme to alow al the ceremonies whiche  
i write not agaynst / then it foloweth that ye ses  
me to alow all the popistri ad superstitiones that  
your conpapist eccius haie taught/ with all other  
Papistes/ for ye haue not writen agaynst them/ ye  
seme to alow that i lay vnto your charge/ that ye  
say mes for to hele the frenche pox for mad dogges  
and meselled swyne/ that the hallowyng of the  
font is all ful of blasphemie/ that no preste nether  
any man aboue xxi. may make an vnlawful vow  
that ye hold still the stewes that the deucl may ha  
ue a place in Englund to be worshipped in/ that it  
is agreater offence for a preste to mary/ them to  
defyle all the wyues in hys parish euery one after  
other/ that ye intend to be aduouterers and hores  
mongers/ that ye reken it the deuellis seruice to  
rede Christes worde in Englishe when the prestes  
rede Omelias Gregorij pape in latin / that ye  
wold forbid Christe to preache/ if he were in En  
glond thys day/ as he was in iewry/ if he wold  
preache in Englishe thos sermones of hys that  
the

the Euangelistes wrote in Greke/ All thes do i  
lay to your charge in my huntynge of the fox but ye  
nether answere to them/ nor examin them nor cō-  
fute them/ as ye go about to examin answer to  
and confute other matters that i lay to your char-  
ge/ wherefore by your maner of arguynge which  
ye ground vpon thys text/ *Qui tacet consentire videtur*,  
ye allow and aproue all thes articles whiche i ha-  
ue aboue rehersed.

**The rescuer)** And first he be-  
ginnethe with the crepyng to the cros  
which ceremonie he can in no wyse di-  
gest/ therin he laborethe stoutly from  
the beginnyng of Grammer/to the end  
of Logik.

**The hunter)** When as the crepyng  
to the crosse is open idolatri/and dedly sin/it is to  
hard meat for my maw to digest/ if that ye with  
your companions whiche haue dronken of the  
hote wine of fornication of the hore of Babylon/  
wil nedes eat it and with that wine can digest it/  
ye schal digest it alone for me/ And whether my  
argumētes whiche i fetch not alone out of Gram-  
mer and Logik but also out of the holy scripture  
ar stronger then ye can confute be made to no  
purpos or no/ let other mē iudge/ which knowethe  
the scripture / and we shall try the mater here af-  
ter.

**The rescuer)**

For by hys rea-  
sonyng

sonyng to declare thys worde worship  
(whiche he doth right worshipfully) it  
were idolatri / for the seruant to make  
curtesi to hys master / wherein he shuld  
bow hys kne / or the good man to kiss  
hys wyfe / but to knele and to kiss hys su-  
periors hand / were by hym foul and fil-  
thy abominatione / for that were bothe  
to gether.

The hunter) If that the master and  
the wyfe / had handes and could not fele / fete  
and could not go / mouthes and could not speake /  
eares and could not heare / noses and could not  
smell eyes and could not se / and were as braynles  
and soules as your cross is / and so were idoles /  
and therfore forbidden to be worshipped of all-  
myghty god / then if the seruant made curtesi to  
hys master idole / or the husbände kissed such a  
wyfe / they shuld worship theyr master and wyfe  
vnlawfully and so commit idolatri / But when as  
a master is a lyuyng creature of god and seruants  
tes ar commanded to hono: theyr masters and to  
obey them / and god will be knowen to be in ruel-  
lers / and that all masters and ruelers haue theyr  
mastership and autorite of hym / the outwarde kiss-  
sing and knelyng of seruantes whiche ar but to-  
kens of theyr hartes and inwarde obedience to  
theyr superiors / is not forbidden of almyghty god  
but alowed / for the inwarde obedience is greater  
then



then the outwarde Curtesi/ and if he allow the  
greater he alloweth the less/ And god comma-  
ded men to loue theyr wyues/ then when as kys-  
sing is the signe or token of loue/ where the  
thyng is allowed/ the token of the same is not  
forbidden/ Therfore it is no idolatri for the ser-  
uant to make curtesie to hys master/ nether is it  
idolatri for the man to kis hys wife/ for nether of  
thos ii factes or forbidden/ but seing that we owe  
no loue nor obedience vnto images/ and the out-  
ward wor:ship is in expressed wordes forbidden  
to be gyuen vnto images in the second comma-  
ment/ in thes wordes thou shal not humble or  
bow thy selfe vnto them/ nor serue them/ it is  
open idolatri/ to make curtesi to images and to  
kiss them/ Where for it foloweth not/ we may gy-  
ue outward reuerence and wor:ship vnto masters  
and to kynges ergo we may gyue outward wor-  
ship vnto images/ for if this be your argument/  
ye meane that a blynde and lyfeles pece of syluer  
or gold made after the lyfnes of a mortal man/  
by a mortal man/ is as good honorable and as  
worthy to be honored as a master & a kyng whi-  
che is the hyest and moste honorable creature of  
goddies making in all this wyde worlde/ and  
that images ar as well/ to be loued as men loue  
theyr wyues/ and that god is as well to be ho-  
nored in images as in kynges/ and worke the  
and reuele the as well by them as by kynges.  
Whiche meanyng whether it be agreinge vnto the  
scripture or no/ let them whiche haue autorite in  
f. ii. England

England to examin suche maters/iudge and gya  
ue sentence.

The rescuer) What an argu  
ment wold thys man fet out of a wor  
de in Greke or Latin being general/to  
make thereby a speciall conclusion to  
hys purpose Scripture vssethe the worde  
adoro/ as the worde worship is vsed in  
Englishe to signifi godly honor/ & Jo  
seph suffered hym self to be worshipped  
of hys brethern/ withe reuerent beha  
uour/ and there is on worde adoro in bo  
the.

The hunter) Either ye write uery  
darkly for the nons/ or ellis your scribe hath left  
out sum thyng for your reson hanger the very euell  
to gyther/ Howbeit i reken that thys is your mes  
anyng. The angel forbad Johan to wor:ship hym  
and Joseph suffered hys brether to wor:ship hym/  
and in bothe the places is adoro/ therfore adoro  
signifi Boilt inwarde worship dew vnto god  
and also out ward worship/ But what ye meane  
more/i cannot tell except thys be your meanyng/  
on fynde of wor:shippynge that is out ward re  
uerence/may be gyuen vnto men ergo may als  
so be gyuen vnto images/ If ye meane thus your  
meanynge is playn fals/ for allmyghty god by who  
me all kynges reygne and all ruelers haue theyr  
pour/

pour / willyng that it shuld be knowen / that all  
that haue any gouernance ruel for auctorite ouer  
other / haue the same of hym alon and not of them  
selues / will be honored in hys ministers whiche  
ar the gouernors and ruelers of hys peple / with  
outwarde reuerence and bodely honor / reseruyng  
euer vnto hym self the wor:ship which standethe  
in puttyng trust of saluation / and loue aboue all  
other / and yit / he will that the subiectes shall not  
only wor:ship theyr superiours withe out warde  
wor:ship / but that they shall loue them withe  
• theyr hartes / and obey thē faythfully also / Then  
when as Josephis brether fell down and wor:  
shipped hym for as muche as they knew he was a  
prince ordened of god / they offended not god there  
by only signifiyng the inwarde obedience and sub  
iection of theyr myndes / and Joseph being gods  
dis misister offended nothyng in takyng that outs  
warde wor:ship vnto hym / whiche was a token of  
the inward submission of hys brethers myndes  
toward hym / But shall a Christen man / to whome  
by Chryste / all the creatures of the world the byr  
des of the ayer / the fisses of the water / and the  
beastes of the erthe ar in subiection / and subdued /  
by outward gesture or reuerent behauoure / testifi  
and witnes that he is in subiection and subdued  
vnto a mannis handworke / to a pece of molten  
syluer or gold? Shal the lorde of all the noble crea  
tures of god whiche ar in erthe / bow and knele to  
a vile pece of syluer or golde made after the lyknes  
of a man / beinge but the creature of aman? Fie



for shame that a man know eth not hys owne dis  
gnite. Shall aman by outward reuerence testifi  
that god is in that image or worke the by that ima  
ge whiche he fisseth and worshippinge the? Shall Chri  
sten men that profes the scripture testifi by knes  
lyng before images that god will ether be wor  
shipped in images/ or by images/ with out scrip  
ture and contrari vnto the scripture? Set then  
asyde thys reson we may gyue outwarde reueren  
ce vnto gouernoures ergo we may do so to imas  
ges/ And if ye mean that Ioan in the Apocalyps  
wold haue gyue godly inward honor vnto the an  
gel/ i will dissent fro yow till that i se yow bring  
better resones then ye haue brought yt. Thynk ye  
that Iohan that holy mā to whome god had shew  
ed so miche of hys secretes/ was so mad as to  
go about to gyue vnto an angel the godly inwar  
de worship dew vnto god alone? I iudge no/ and  
i thynk that Iohan by hys outward worshipping  
whyche he wold haue gyuen vnto the angel wold  
haue shewed that he tooke the angel for hys bet  
ter/ and superio/ and that the angel knowyng hys  
intent/ and that god had not subdued man vnder  
angelles wold not that Iohan shuld testifi any  
subiection vnto hym by any suche reuerent beha  
uoure/ and therfore sayde Deum adora, worship god/  
that is/ testifi by thy fallyng downe and outwar  
de behauour that thou art vnder god and that he  
is thy better and superiour / as for me i am not  
thy superio/ but thy felow seruant/ And as tou  
chyng the nature of thys worde adoro/ grammara  
rian

rianes whiche can iudge best of the natures of wordes / hold contrary vnto yow / that adoro is only taken for outwarde worship and outwarde gesture / for thus writeth the abbreviator of Valla.

Adorare est gestu corporis honorem / etiam sine ore et uoce impendere. And Valla hys self sayeth thus Adorare sine ore hoc est sine uoce fit / non sine plicatione genuum et gestu corporis / Elephas et Phenix et alia quedam irrationabilia solem adorare dicuntur. Saynt Jerom vpon the third chapter of Daniel writeth thes wordes / Et notanda proprietas Deos coli / imaginem adorari dicunt / Quod utrumque seruis Dei non conuenit / The scripture after the translation of Jerom most comunly vseth adoro to gyue outward worship and colo to gyue godly inward worship / as aman may se both in many other places / and especially in the xx. of Exodus and in the v. chapter of the Deuteronomy / then is not thys word Adoro so general bothe to godly inward worship and to outward worship as ye vnlearnedly without autorite haue pronounced. But put the case that odoro betokeneth bothe the kyndes of worshipping / he that putteth a negation before adoro in suche a mode as men forbid / forbiddethe not he bothe the kyndes of worshipping? He that sayeth thou shalt not worship an image when worship is bothe taken for reuerent behauour / and for godly inward worship / forbiddethe he not to worship an image with reuerent behauour? But god putteth a negation before Adoro / wherfor euen

by your sayng it is forbidden to giue any reuerent  
behauour vnto an image / If that i dyd reson  
then from a general term to a particular my ar  
gument negatiuely after good Logik shuld be as  
good as ye made any thes. seven yeares / for: wher  
the general is denied or: forbidden all the special  
les conteyned vnder the generall ar also denied  
and forbidden / then if adoro as ye say be generall  
bothe to kis and to shew a reuerent behauour / and  
to gyue godly inwarde worship / when images ar  
forbidden adori / to be worshipped / then is both  
the outward worship which standeth in knelyng  
kissyng and in suche other outward gesture / and  
the inward worship of the hart / is also forbidden  
to be gyuen vnto images / Howbeit i made no  
suche argument besore thys tyme for i resoned  
thus a sufficient diuisione / There ar no mo kyn  
des of worshippyn but ij. inwarde and outward /  
but nether of them is to be gyuen vnto images  
ergo no worship is to be gyuen vnto images the  
probation of thys argument i fet out of the xx.  
chapter of Exodus where allmyghty god sayeth  
touchyng images / *non adorabis ea neq; coles*, thou  
shal nether bow to them nor serue them. Thys is  
the sum of my argument thoghe i reherse not the  
same wordes / whiche whether it be yit soluted or  
no let learned men iudge.

The rescuer) I may not wor  
ship the cros in the chirche with godly  
honor for it is agaynst goddis command  
ment /



dement/ but i may vse before it reuerent  
behauour of whiche expressedly spa<sup>k</sup>  
saynt Jerom when he sayd/ Adhererem  
trunco crucis nec prius dimitterem quàm ues  
niam obtinuisssem.

The(hunter) Ye play with allmygh<sup>t</sup>  
ty god whiche forbiddeth yow to bow and knele  
to images/ as a certayn crafty boy did play with  
hys Scolmaster in a grammer scoole/ whiche cō  
manded thys boy & all other that learned gramma  
mer to spea<sup>k</sup> Latin one to an other at all tymes/  
and no Englishe/ Thys boy as oft as he was dis  
posed to clatter Englishe/ he took vnto hym a d. a.  
b. c. boy and sayde vnto hym/ Robin i will spea<sup>k</sup>  
to the/ and with thys Preface he spa<sup>k</sup> English all  
the loggday by thys boy to hys felowes/ and so  
mofked the spie/ an brat hys masters commande  
ment/ But the master cam ones in at the last and  
spied hys craft/ and took hym and ponished hym  
for a speaker of Englishe to hys felowes for all  
that he sayd that he spa<sup>k</sup> vnto the a b. c. boy. So  
ye perceyuyng that sum wold chet yow if that ye  
held alwayes that a man myght worship the cross  
it self/ most comonly ye say that a man may vse  
reuerent behouour before the cross but not to the  
cross/ and that ye worship not the cross it self/ but  
Christe/ whiche is signified by the cross/ when as  
ye worship the cross it self and not Christe/ and  
sum tyme hold in playn wordes that a man may

worship the cros it self/with reuerent behauour/  
so that the hart be away/as i shal here after god  
willyng/sufficiently proue it. Ye say that ye may  
not worship the cros in the churche with godly ho-  
nor for: that is agaynst goddis commandment/  
If that ye will make any answer to apore man/  
tell me what is thys godly honor: that is forbid-  
den/to be gyuen vnto images/and where and in  
what wordes it is forbidden? Ye meane by godly  
honor/as far as i can gather by your booke/the in-  
ward worshipping of god alon/whiche standeth  
in trust of saluation and in loue aboue all creatur-  
res/for ye say here after in your booke that true  
worship is only in sprete/& that kysying and knes-  
lyng is not godly honor. wher of it foloweth that  
your iugement is that a man may worship an ima-  
ge withe outward woship that is with kysying of  
it withe knelyng and crepyng to it/ Where as ye  
hold that outward reuerent behauour as knelyng  
and kysying is no parte of goddis worship ye speake  
agaynst Christe whiche sayethe Matthe iij. cha-  
pter/thow shalt humble thy self or bow thy self  
down vnto thy lord god/and only serue hym/wher-  
reas humlyng or fallyng down is outward wor-  
ship/and/seruynge is to put confidence of saluati-  
on/and the inner worship of god/here ye may se  
that god requirethe also that the outward wor-  
ship/and will not suffer it to be gyuen to other the  
to hym self and to suche as he will be knownen to  
ruel in. Whē the deuel sayde vnto Christe/ Luc the  
iij. i will gyue the al thes if thow wil fal down &  
worship

our/  
god  
may  
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worship before me/ what if that ye had stande by/  
and sayd to the deucl gyue me al that/ thow pro  
mised Christe/ and i wil do that thow requirest of  
hym/ if he promisede/ & ye fell doune and worships  
ped be fore the deucl/ whether had ye gyuen any  
worship dew vnto god/ to the deucl or no? If that  
ye say that ye had gyuen no worship dew to god/  
vnto the deucl/ then is it no sin in your bookes to  
knele before the deucl and to kis hym so that your  
hart be away/ & that a mā may worship the deucl  
with hys body so that he worship hym not with  
hys mynde/ If that ye say that in fallyng down  
and worshipping before the deucl ye gaue to the  
deucl worship that was dew vnto god/ thē is wor  
shipping befor the deucl worshipping of the des  
uel/ and fallyng down & such other outward wor  
ship is dew vnto god & on fynde of goddis wor  
ship/ thē is not alonly the godly hono: whiche is in  
the hart/ but also the outwarde gesture as bowyng  
& knelyng worship dew vnto god which nether cā  
be dō to the deucl nor to any image with out dedly  
sin/ ad yit ye say that we may not worship the cros  
with godly hono:/ but that we may vse reuerēt be  
haour before it/ that is to kis it/ to bow to it ad to  
crepe to it/ whiche is no other thing thē to giue at  
the least ūto it outward worship whiche is cōtrari  
to the secōd cōmandement of god/ If that ye wold  
flie to thys shifte & say i worship & vse reuerēt beha  
uoure before the cros but i worship not it i wil pro  
ue yow by the scripture that to worship before god  
is to worship god to worship before aman is to  
worship



worship a man and and to worship before an image is to worship the image / before which it is down / Genesis iij. Pharao made Joseph cum vp to hys charet / an the crier to crie that all men shuld bow theyr knees before Joseph / and know that he was made ruler ouer all Egypt. Mark here that to bow knees is to worship / and to worship before Joseph is to worship Joseph / and that the cause why that Pharao wold haue Joseph worshipped / was that he wold let all hys peple know that hys power and autorite was in Joseph / Leuitici the x. chapter. Nadab and abiu offered before the lord / In the first of the kynges / xxv. chapter Abigaell lyghted of hyr as and fell on hyr face before Dauid / and worshipped on the ground and fel down to hys fete / ij. of the kynges in the xiiij. chapter. The wo man fell vpon the grounde before Dauid and worshipped hym / Psalm. lxxv. All the peple whiche thou hast made / shall cum / and worship before / the / lord. Esaie. lxxvi. All flesh shall cum to worship before mi face (sayethe the lord) Apocalypsis. v. The xxiiij. elders fel before the lam. Where Luke sayde thes shall i gyue the if thou wil fal down and worship before me / Matthew sayethe i will gyue the all thys if thou wilt worship me / ij. of the kynges xix. chapter. I will leue me 7000. whos knees haue not bene bowed before baal / By thes places it is playn that to worship before god / man or image / is to worship god man or the image that the worship is don before / But ye knele bow and crepe before  
the

the cros it self ergo ye worſhip the cros it ſelf/ to  
fiſ with religious behauour is to gyue outward  
worſhip but ye with religious behauour fiſ the  
cros it ſelf ergo ye worſhip the cros it ſelf/ But  
what nede i any other witnes to proue that ye  
worſhip the cros then your own wordes whiche  
ye ſyng on good friday whiche ar thes *crucem tuam*  
*Domine adoramus*, lorde we worſhip thy cros/ Viewe  
the leſ ye wold haue as long as ye could make the  
kyngis highnes and all hys ſubyetes beleue that  
ye wold worſhip before the Croſ only and not the  
cros it ſelfe/ But when as 'ye ar bet with argu-  
mentes ye leaue of your diſſemblyng and fall era-  
neſtly to defend that the cros may be worſhipped  
with reuerent behauour that is with kiſſyng it  
kneling and crepyng to it/ for ye ſay that in kne-  
lyng and kiſſyng alone vnderſtādyng of the cros/  
is no idolatri/ And that no vnlearned man in En-  
glond ſhuld alledge any ſcripture agaynſt yow/ or  
ſhuld Percyue that the worſhippyng of the cros  
with crepyng and bowyng to it/ is contrari to the  
ſcripture ye haue theuſhly/ roderouſly/ wilkedly  
& deuilyſhly ſtollē that pece of the ſecunde coma-  
mandment away whiche forbiddethe to bow or  
gyue any outward worſhip vnto images. For  
thus write yow in your new Catechiſme whiche  
ye call lyke a maſter as ye be the kyngis booke/  
Thow ſhalt not haue any grauen image 'nor any  
lyknes of any thyng that is in heauen aboue/ or in  
earthe benethe/ or in the water vnder the earthe  
to the intent to do any godly honour and worſhip  
vnto

vnto them/Thys is your translation/and in thys  
 booke where in ye examyn me/ ye take away from  
 godly honor bowyngdown/ fallyng down / knea-  
 lyng an kessyng/ and suche other outward gestu-  
 res/ and say that thes ar not forbidden to be gy-  
 uen vnto images/ but only the inward godly ho-  
 nour/ is fo:bidden/ And that ye myght the more  
 easely bryng the lay peple vnto your opinion ye  
 steal away as i haue sayde a pece of the second  
 commandment/ fo: where as ye say only/ thou  
 shalt gyue no godly honor and worship vnto ima-  
 ges/ meanyng therby the inwarde trust and gods  
 ly loue and obediēce/ and that outwarde bowyng  
 knelyng and kysyng ar not forbidden to be gyuen  
 vnto images/ The trueth of the hebreue is openly  
 agaynst yow/ fo: thus hathe the Hebrew text both  
 in the Deuteronomi and in Exodo Lo thistachas  
 ue Lahem velo thaauedē the lxx. interpretores  
 made thys text thus in Greke ου προσκυνησεις αυ-  
 ταις ουδε λατρευσεις αυτοις Saynt Jerom trans-  
 lated the hebreu thus yn to Latin / Non ado-  
 rabis ea neque coles That is thou shalt not gyue  
 outward reuerence to images / nether inwarde  
 godly worship vnto the / Leo iude foloweth saynt  
 Jerome/ and pagnine translatethe the Hebrew  
 text thus / Non incuruabis te eis et non coles  
 eas/ That is thou shalt not bow thy self vnto  
 them/ and thou shalt not worship them/ And the  
 Greke/ word for word is thus/ thou shalt not kis-  
 s them nether serue them/ wherforr seynge that ye  
 haue stollen out of the Hebrew text lo thistachas  
 ue /



ye/ου προσηγορία out of the Greke text/Von ados  
rabis out of saynt Jeromis translation/ Von in-  
curuabis te/ out of pagnines translation/& thou  
shalt not bow thy self vnto them/ out of the En-  
glish bible it foloweth that ye ar a shamesful chiefe  
ad haue committed shamesful sacriledge o: churche  
robbery and ar so myche more worthy hanging the  
any churche robber that was hanged in England  
thes C. yeares/as the thyng that ye haue stollen is  
more precious then that the other churche robbers  
haue taken out of the churche/in tyme past/I ga-  
ther therfore by the autorites aboue reherfed/and  
by thes last translationes that to worship before  
an image is to worship an image/that to bow to  
an image ad to kis it is to gyue outward worship  
vnto it/ad that it is cōtrari to the second cōmand-  
mēt to gyue ether inward o: outwarde worship to  
an image/then whē as the cros is nothyng but an  
image/ad ye crepe to it kis it ad bow to it/ye gyue  
it outward worship/ad to gyue ether outward or  
inward worship to an image is idolatri/it folowe  
the that in crepyng to the cros ad bowyng to it ye  
cōmit playn idolatri opēly forbidden in the second  
cōmandment/Hold ye stil now no popishi doctrine  
cōtrari to the worde of god: Now let us cum vn-  
to the sayng of saynt Jerom whiche ye, bryng a-  
gaynst me/It wold haue becumed a learned Bis-  
shop to haue brought in a mater of religion the  
holy scripture/ad not a patche of a mannis doctri-  
ne/ye say that saynte Jerom sayethe that he wold  
cleueto and not let go the post of the cros til that  
he

he purchessed forgiveness/ Where sayeth Jerome  
thys? It is lyke that ye neuer red thys in saynt Je  
rom/ but either in the canon law or ellis in sum of  
your brother papistys wo:kes/ for ij causes i refer  
that thes wordes ar either non of saynt Jeromes  
or ellis that ye haue mangled them/ first because  
ye mangle the scripture ye wil not be aferde to  
mangle a Doctor/ and becaus ye shew no place  
where as Jerom writeth thes wordes/ the second  
is becaus i know that Jerom in an other place is  
of a cleane contrari iudgment / And because ye  
leau the wepens of the worde of god/ and feght  
agaynst me wi the wepens of Doctors/ i will  
answer with the sayng of a doctor. Saynt Jerom  
wrytyng vpon the thurd chapter of Daniel sayes  
the thes wordes folowynge concernynge the wo:rs  
ship of images/ *Sive statuam ut Simmachus sive imaginem  
auream, ut ceteri transtulerunt, uoluerimus legere, cultores Dei  
eam adorare non debent, Ergo iudices & principes seculi, qui im-  
peratorum statuas adorant & imagines, hoc se facere intelligant,  
quod tres pueri facere nolentes placuerunt Deo. Et notanda pro-  
prietates deos coli, imaginem adorari dicunt, quod utrumq; seruis Dei  
non conuenit.* Whether we wil rede a standynge imas  
ge/ as symmachus/ or a golden image as the other  
haue translated / the true wo:shippers of god  
ought not to/ hūble theyr selues vnto it/ Therefore  
let the iudges and Princes of the world / vnder  
stand whiche gyue outward wo:ship to the stand  
dynge images and liknesses of Emperours/ that  
they do the same that the ij. childer wold not do/  
and therein pleased god/ And the property is to be  
marked/

marked/they say that god is worshipped with inward worship and images with outward gesture. Thus far speaketh Jerom/whos wordes whether they make for the outward bowyng. knelyng and crouching to images or no/let them iudge whiche either haue learning in the scripture or any good natural wit.

The rescuer) Thus they delude the simplicitie of the people with the ambiguitie of the wordes / and as very enemies of the crosse of Christe they labor to extinct all wayes & meanes whiche myght set out the glory of the crosse/ whiche agreeable to the turkes procedynge who forbiddeth open shewes or preaching of Christis Religion / these men speak much of preaching / but note well this / they wold we shuld see nothing in remembrance of Christ and therefore can they not abyde images / They wold we shuld smell nothing in memory of Christe / and therefore speak they agaynst anynting & hallowe. They wold we shuld taste nothing in memory of Christe / and therefore they cannot away with salt and holy brede / A supper they  
G speak



speake of wiche they wold handle lyke a dryngkyng. Finally they wold haue all in talkyng they speake so myche of preschyng/ so as all the gates of our senses and wayes to mannis vnder standyng shuld be shut vp sauynge the eare alone/ as by talkyng the deuyl were so far onward of hys purpos to extinct Christe/ which with the subuersion of the orders of the world/ semeth to be the mark where at thys sect shotteth.

The hunter) I delude not the simplicitie of the peple with ambiguite of wordes/ as ye falsly belye me/ for i alledge the second commandement of god agaynst the crepyng to the cros and the fyssyng of it/ where as bothe the outward worship and the inward is forbidden / Be that sayeth eat of no dog nether of the land nor the water/ vse the no ambiguite of wordes/ which shuld haue vsed ambiguite/ as it appereth if he had sayd alone/ eat no dog. Therefore whether worship be taken generally or by excellencie for godly worship i vse no ambiguite for i declare openly that bothe the kyndes of worship is forbidden to be gyuen vnto images/ both it that standeth in inward faythe and loue/ and it that consisteth in outward gesture as knelyng and fyssyng and such lyke/ Now be cause ye cannot reson agaynst

gaynst me neither with scripture nor naturall re-  
son/ye begyn to rail a gaynst me and say that i  
am therfore an euemi of Christis cros be caus i wil  
not suffer the cros nether to be worshipped with  
outward worship nor inward. If that i be there-  
fore an enemy to Christe/then is almighty god an  
enemy to Christis crosse for he doth the same that i  
do/and it that i do i learned it of god/ Se now as  
ye fall in to the vice that ye accuse me of/ sum tyme  
me vsyng the cros for a pece of syluer and other  
whiles for the Passion of Christe / wher vnto if  
he be not an enemy/ that maketh hallowed salt  
equal in pour/ gyuyng vnto it Saluation of both  
body and soule/let learned men iudge/ Is there  
any better meane in the hole world to set out the  
glori of the crosse then the worde of god? And this  
meane do we so exercise and defende that ye moke  
vs and call vs talkers/ Then/lyke vnto a son of the  
shameles hore of Babylo ye lye where ye say that  
i wold extinct all the meanes that shuld set out the  
glori of the crosse/ Where as ye compare me vnto  
the Turc whiche forbiddeth open shewes and  
preachyng of Christe/ i meruel withe what face  
ye call me Turkish in that behaff when as ye your  
self forbad the players of london(as it was told  
me)to play any mo playes of Christe/but of robin  
hode and litle Johan/ and of the Parliament of  
byrdes and suche other trifles. Now syr bisshop  
whiche of vs ii is more lyke the Turke? The Turkes  
law is partely drawen out of Moses law/partly  
out of Christis gospel/partly out of mahumettis

G ii fantasies

fantases and your law that ye bisschoppes of Eng-  
lond now vse in the churche is partely taken out  
of Moses law/ partely out the gospel and partly  
out of the popes decrees and traditiounes/ for with  
Moses ye vse outward sacrifices to take sin a-  
way/ hallow temples and vestimentes and purifi-  
cymen/ with the Christe ye baptise and rede the go-  
spel/ with the pope ye crepe to the crof forbid  
prestes to mari and occupi infinite swarmes of  
ceremonies/ And we receyue no maner doctryn  
but the word of god alone. Therfore your doynge  
ar more lyke the Turkes procedynge then ouris ar  
where as ye accuse vse with the Turke for forbid-  
dyng of preachyng/ ye declare your spret to be in-  
constant and contrari to it self and therfore to be  
of the deuel for ye accuse vs a litle here after for  
preachyng to myche. Ye blame vse fasly wher ye  
say that we wold haue yow se nothyng in the re-  
membrance of Christe / for we wold that all the  
peple that can rede shuld loke and se in the iiii.  
Euangelistes Christis dedis and sermones and  
therby call Christ to theyr remembrāces/ we wold  
that the hole churche of Christe/ no man nor wo-  
man except shuld bothe se and receyue the sacra-  
ment of Christe most precious bloude / And ye  
lok vp the word of god for al the hole year from  
the comon peple and command all images to be  
couered as long as lent lasteth/ and suffere no lay  
man to receyue with the prestes the sacrament of  
Christis bloud in the remembrance of the bloud of  
Christe which was shed for vs/ therefore ye ar the  
blotters



blotters out of Christes memori and not we. We  
wold haue Christes meane / that he ordered to  
hold his remembrance with in the churche hole/  
that is the hole Sacramentes and the hole worde  
of god/to dwel richely in Christis hole churche/&  
ye mangle and geld the Sacramentes/ and lyke  
made men/as it doth apere vnderstandyng Pauls  
word richely/among rich men/wil suffer non  
but gentle men and riche men rede the scripture  
which myght an hunderd thousand tymes better  
and with les ieperdy put vs in remembrance of  
Christ then your fo:bidden and horish images do/  
And so ye do acording to the prouerbe stele as  
gouf and fo: hyr stik down a fether/when ye take  
Christis worde away & one dele of hys Sacramen  
tes and in stede ther of / set vpblynd blokes and  
dum ceremonies. Will we not let yow smel no  
thyng in memori of Christe/ becaus we speake ag  
aynst anoyntyng of dede carcases/and witched  
water? Who ordered that such styntyng oyle as  
yours is shuld be a remembrance of Christe by  
smellyng of it? & that salted water whiche hath  
no smell at all/ the first day /and with in six days  
es that it is salted yit stynteth shal by the smel  
lyng of it put vs in remembrance of Christe? Will  
we not let yow taste nothyng in memory of Chris  
te becaus we speak agaynst the coniuryng of salt/  
What shuld we do with your salt when as it is al  
vn sauery and/hath no taste of the worde of god?  
Christe sayeth that salt when it is vn sauery is  
good fo: nothyng but to be cast out of dores to be

G v treden

treden with mennis fete. We vse to gyue the Sacrament to all that wil receyue it/ every moneth and in sum places every sonday in the remembrance of our sauour Christe and ye gyue a bit of comon brede in the remembrance of the Sacrament/ who holdeth Christis memori better? What ierwishe and dull Pharisees ar thes that ether wil not/ or can not be content wihe the holy worde of Christe and hys Sacramentes to bryng Christe to theyr memories that they may thynk on hym except they smel sum thyng to remembre hym and taste sum thyng also to remembre hym thereby / I neuer red of more fleshy Pharisees in my lyfe then thes be. Thes be the moste forgetful felowes that i haue heard of. To that where ye say that we speake of a supper and wold handle it lyke a drynkfng/ i answer that we do not only drynke but also eat at Christis supper/ and so handle it/ as Christ taught vs in hys worde / with out any players garmentes or popish knaffes and folishe iuglyng toyes whiche after the ordinance of the pope ye put to it/ ye handle it not lyk Christis supper but lyke a dogs dinner / and both do it and say it a mis / In sayng that we wold haue all thyng in talkfng and wold shite vp all your senses sayng hearyng / ye do nothyng ellis but mock Christe/ whiche ordered no other meanes to ingendre sayth in vs and to call vs to remembrance of hym/ sayng only hys word and hys Sacramentes/ Becaus ye thynk that Chyristis worde and Sacrament

crament ar not sufficient for the purposes aboue  
rcherfed/ and reken your selues wyser then Chris  
ste/ ye haue for a great parte put away Christes ora  
dinances and set other as ye thynk better in theyr  
stede/ to put vs in remembrance of Christe/ and  
to stir vs vp vnto godlynnes/ It is lyke that yf ye  
had ben lyuyng in Christis tyme with your fellow  
Pharises and had heard Christe sayng vnto his  
Disciples go in to all the world and preache the  
gospel to euery creature/ ye wold haue sayde what  
meaneth thys man so earnestly to gyue commande  
ment of preachyng and teachyng/ belyfe thys  
man wil haue all thynges don with talkyng/ and  
not with such laudable and semely ceremonies  
as Moses and our for fathers haue deuised/  
Where ye say the Mark that we shote at/ is to ex  
tinct Christe and the orders of the world/ i ans  
wer that we go not about to extinct Christe but  
to set hym vp whome ye with your worldly orders  
haue long holden down as much as lay in yow.  
Christe is not bilded vpon your polynike orders of  
the world as ye suppose/ nether at the fallyng of  
them shuld he fall which is bylded vpon a stronger  
fundacion/ for we haue put down viij. of your or  
ders of the world/ iiii. orders of freres/ ij. of mon  
kes & ij. of chanones/ & yit is not ther with Christe  
extinct but rather brought more to lyght/ There re  
mayne yit ij. orders of the world in Engl<sup>nd</sup> vn put  
down/ that is the order of pōpose & Popishe Biss  
hoppes/ & Greue freres/ whiche if they were put  
dōū as well as the other ar put down before/ i refe  
G iij that



that there shuld be no kyngdō in the world where  
in Christe shuld more reygne then in England.

The rescuer) But to the pur-  
pos of the wordes worship in English  
and Adoro in Latin may be the phrase  
in scripture/ admitt both the significa-  
tiones of godly seruice and reuerent be-  
haunour/ shall i say that wher godly ho-  
nor is forbidden reuerent behaunour is al-  
so forbidden/ and by alterynge the signi-  
fication iuggle and moke with the peple/  
of whiche sort be manny of theyr argu-  
mentes made/ afterward as i shal sho in  
theyr places. Scripture sumtyme by  
the outer gesture express in speche the  
godly honor as in kysying and knelyng/  
And not because kysying and knelyng is  
the godly honor/ but because it was the  
expressying of the inwarde affection/  
with whiche when kysying and knelyng  
is ioyned directly to the thyng kissed or  
kneled vnto it/ is in dede idolatri/ But if  
kysying & knelyng be seperat from that  
opinion / then is it not idolatri/ for as  
trew worship is only in sprete and pro-  
cedeth

cedeth from the hart/so doth idolatri  
procede from the hart also. So that in  
only kysyng or knelyng can not be idolas-  
tri/as thys gentle man wold go about  
to perswade by such Logical collation  
as he wolde seme clerkly to make vpon  
the significatioo of the worde.

The hunter) Allhyng is to be vnders-  
stand acordyng vnto the mater that is in handes/  
ye wote that i intreated thys question/ whither  
the crof myght be worshipped with knelyng cress-  
pyng and kysyng of it o: no then answer i that to  
what soeuer image o: lyknes the godly hono: is  
forbidden to be gyuen/ reuerent behauour is for-  
bidden to be gyuen vnto the same/for allmyghty  
god in thes wordes forbiddeth bothe godly hono:  
and reuerent behauour to be gyuen to images.  
*Non incuruabis te eis neq; coles eas,* Thow shalt nether  
bow thy self vnto them nether gyue godly wor-  
ship vnto them/your question is therefore lyke your  
self vnlearned and ful ether of ignorance inscrip-  
ture o: of wil ful malice agaynst the truthe. As  
concernyng iugglyng withe the significatioo of  
wordes/ whiche ye lay falsly vnto my charge/he  
that knoweth your maners and myne bothe/ wold  
thynk that yow ar the ryght iugler and not i/ ye  
iugled ouce at poulis crof in an open audience/  
*deorsum* in to *retrorsum*, and in your institution of a  
Christen man ye iugled quite away from the ses  
G v cond

cond commandment *non inuocabis te*, and out of  
the properties that belong to a Bisschop ye iugled  
away *unius uxoris maritum esse*, on palme sonday ye  
iuggle wylow bowes in to date trees/who is nou  
the iuggler? If that fyssyng and knelyng be no  
godly hono: but only the expressing of the in  
warde affection/ when as goddis honor is gods  
dis seruice / then it foloweth that knelyng and  
fyssyng for as muche as they ar not goddis hos  
nor they ar not goddis seruice / then they that  
knele to the cross on good friday and kiss it serue  
not god / there with/why call yow then thys crea  
pyng and knelyng goddis seruice? Whi compel  
ye then all men to the crepyng to the cross as to  
goddis seruice whē as here in thys booke ye grant  
that it is non of goddis seruice? Where as ye  
say that (when fyssyng and knelyng is directly  
ioyned with the inward affection to ths thyng  
kissed or kneled vnto/ it is idolatri but if knelyng  
and fyssyng be seperated from that opinion it is  
no idolatri/ Iax yow if that ye shuld kys the kyn  
gis hand & kneled to hym with yowr inward affe  
ction ioyned direct vnto the kyngis hyghenes/  
shuld ye commit idolatri in dede? If ye dyd the  
same vnto Christe shuld ye also commit idolatri in  
dede? If that ye answer that ye meane of fyssyng  
of images and knelyng to them/ then haue ye  
declared playnly at lenght that it is no idolatri to  
kiss an image it selfe and to knele to it self/ if the  
inward affection be away from the fyssyng and  
knelyng/ but i haue proued before that knelyng  
and



and kysſyng of images is worſhippyng of images/therfore ye hold that it is no idolatri to worſhip images with outward reuerence/ ſo that the hart be ſeparat from the worſhippyng. A litle before lyke a crafty fox ye ſayd theſe wordes i may uſe reuerent behauour before the image of the croſſ/ as thoghe ye wold not that certayn wyſe men ſhuld know that yow held that the croſſ it ſelf ſhuld be worſhipped/& now ye ſay that when kysſyng and kneling is ſeperate from the opinion/ ſcilicet of the croſſ/ then is it no idolatri/that is to wit to kiſſ the croſſ it ſelf and to bow to it/ your mynde is knownen for all your diſſemblyng and your crafty maſkyng/ All thoghe i haue ſufficiently before confuted thys your opinion that as man may worſhip images with outwarde worſhip whiche ye call reuerent behauour/ with the autorite of the ſecond cōmandment of god which forbiddeth both the worſhip of the hart and of the body to begyuen vnto images yit i will bryng an example out the holy ſcripture to ſtrengthen and make more clere my former confutation. Nes buchadnezar as it is writen in the third chapter of Daniel/made a golden image lx. cubites hie/ and ſix cubites brode / and commanded all men that were with in hys dominion in payne of death to worſhip thys image with outwarde worſhip infallyng down before it / and maſkyng ſuch geſtures as worſhippers of images uſe to make / But Sadrach/ Meſach / and Abednego wold not worſhip it/ the kyng ſayde vnto them.

Is it trewe that ye do no godly seruice vnto my  
god/neither wil wo:ship the golden image whiche  
i haue set up? If that ye wil yit fal down & wo:  
ship the image which i haue made(ye shal haue  
pardon)but if ye wil not wo:ship it/the same hou-  
re shall ye be casten in to a burnyng fornace of fy-  
re/to whome they answered / o fying we wold  
that thou shuld know/that we do no godly hono:  
to thy goddes/neither/ will we wo:ship with out-  
ward worship the image that thou haste set vp.  
And then the fying caused them all iij. to be casten  
in to the burnyng furnace / but god delyuered the  
wonderously out of the fyre safe and sound/Now  
do i ax you whether thes iij. men myght haue gy-  
uen reuerent hebauour as bowyng kysyng & knea-  
lyng to thys image/with out dedly sin / & myght  
haue directed they: hartes vnto god/that the fying  
knew not of/ and so haue escaped the burnyng  
fornace/or no? If ye answer that they myght ha-  
ue gyuen reuerent behauour vnto the fyingis ima-  
ge with out dedly sin ad myght haue directed the  
inward wo:ship of theyr hartes vnto the lyuyng  
god/that the fying knew not of/and so with out ies-  
perdy myght haue escaped the fornace/then was  
thes iij. euil men / and dyd breaf goddis com-  
mandment / which sayeth thou shalt not tempt  
thy lorde god/that is thou shalt not put thy self in  
ieperdy where no nede requirethe/and thou shalt  
require no miraculous help of god where as theyr  
ar naturall meanes enow. But if ye answer that  
all thoghe they had directed theyr hartes vnto  
god

god that neuer the less they could not without  
dedly sin haue kissed that image and kneled bowed  
ed and gyuen outward worship vnto it/and that  
they were allowed of god because they wold in  
no wyse worship that golden image/then ye do  
noughtely and displease god in doing it to an ima  
ge that good men and allowed of god had leuer be  
burned in a fornace of fyre then to do to an ima  
ge/They wold not wor:ship a mannis image with  
outwarde reuerence/and ye both do outward re  
uerence vnto images and in payn of death coma  
pell other men as Nebuchadnezar did/to wor  
ship a mannis image. If the iij. ierwe that chus  
sed rather to be burnt then to worship a mannis  
image / were of god/then ye that both wor:ship  
your selues/and compell other/in payne of burn  
nyng to worship a mannis image/with outward  
reuerence/ ar of the deucl/ If ye excuse and say  
that it is not alone a mannis image but bothe  
goddis image and mannis/ i say that the image  
of god in the seconde commandement is as myche  
forbidden to be made and worshipped with any  
kynde of worship as mannis is/ for thes ar the  
wordes of the second commandment/thow shalt  
make the no grauen image nether any lyfnes of  
of any thyng in heuen aboue nether in earth be  
ne the nether of any thyng that is in the waters  
vnder the earthe thou shalt nether humble thy  
self vnto them nether shalt thou do any godly ser  
uice vnto them god is in heuen therefore hys ima  
ge is as wel forbidden to be made (if it were pos  
sible



sible to make an image of hym)ād to be worshipp  
ped with outward reuerence as amannhis images  
which is in earth is forbidden to be made & wor  
shipped. Haue ye not now seduced the hole real  
me teachyng all men there in that they may wor  
ship the cros with outward reuerent behauour as  
with knelyng and kysyng when as it is proued o  
pen idolatri? Where ye say as trow worship is  
only in sprete / and procedeth from the hart so  
doth idolatri procede from the hart also/it folow  
eth that all your sensyng/knelyng crouchyng/  
crossyng/syngyng of messes dirges mattens and  
euensonges which ar don in and by the body ar  
no tru goddis seruice but fals seruice. And as  
gaynst your comparison i set thys cōparison that  
foloweth here/ As the chese confessyng of Chyiste  
is in the hart and with good warkes & not with  
standyng if a man wil not confes Chyiste to be  
the son of god with hys mouthe when the confes  
sion of the mouth is required / but deni Chyrist  
with hys mouth/or confesseth an other to be Chri  
ste then Jesus/Chyrist shal deni hym before hys fa  
ther in heuen/so althoghe the worshipping of an  
image with the hart be the wors idolatri/yit for  
all that/ the outward worshipping of an image  
with the body with outward gesture must nedis  
be idolatri/for what soeuer is contrari to the ses  
cond commandment must nedis be idolatri/ but  
to bow and knele vnto an image is contrari to the  
second cōmandment/therfore it is idolatri where  
soeuer ye sayn your hart to be/ Answer me if it  
pleas

pleas yow to thys question/ Denied peter Christe  
with hys hart/or with hys mouth alone? If he des  
nied hym with hys mouth alone and yit that des  
nying was dedly sin/then if a man shuld wor:ship  
an image with hys body alone and not with hys  
hart he shuld committ dedly sin for as Christe will  
haue boith the confession of the hart & also of the  
mouth/so dothe he forbid boith to worship an ima  
ge wi h your hart and also with your body. Where  
ye say that in only kysyng and knelyng cannot  
be idolatri i grant it is true as long as they ar ap  
plied to nothyng/but when kysyng & knelyng ar  
applied to images w herto god forbade the to be ap  
plied/in only kysyng of images & knelyng to the/  
may idololatri be comitted. But teach vs now gres  
at master doctor how can a man breake goddis cō  
mandement/ and yit loue god with hys hart and  
haue hys hart with god? When as Christe sayeth  
he that loueth me will kepe my worde/ Then how  
can a man breake thys cōmandment/ bow not thy  
self vnto images and yit loue god with hys hart  
whos commandment he breake h with hys body?  
Let therfore learned men ind ge how wisely yow  
haue made your distinctiō in separatyng the breas  
kyng of goddis commandment from the hatred of  
god/ Is a māns hart theyr where he hateth? Nay  
A manys hart can not be with hym whome he ha  
teth/ But a worshipper of images with bowyng  
& knelyng hate he god wihls he breake hys cō  
mandmēt/therfore/the hart of hym that boweth  
and kneleth vnto images can not be with god.

The

The rescuer) And yit to streyng  
then hys argumēt he bringeth in the des  
uellis sayng as he doth in other places  
to set furth hys madnes / but what  
shuld i resone with thys man of cre  
pyng to the cross / that goeth about to  
proue ryght wisly / that we may haue no  
images at all which if he cold do / it  
shuld serue wel for hys purpos to proue  
that we ought not to worship the cross /  
if he could proue that anteceder, hys con  
sequent were insoluble.

The hunter) They that in Englonde  
had leuer eat accornes then good wheat brede &  
wil not change theyr olde mumpsimus with the new  
sumpsimus thynk that ye ar the greatest clerk in En  
glond / but every man that is not blynde may se  
that ye ar shamfully vnlearned in diuinite / and  
not able to answer any thyng apparently wel to  
an argument / and therfore trifle lyke a wanton  
boy and / answer neuer a worde to my argument /  
And becaus all men may se your hys learning i  
wil reherce my argument / that they may compas  
re it with your answer. If it be not lawfull to ma  
ke an image and to haue an image it is not law  
ful to worship an image had and made. But the  
scripture forbiddeth to make and haue images /  
then myche more it forbiddeth to worship them /  
Thys



Thys was my argument/and thus did i proue by  
sufficient autorite of the holy scripture that it was  
not lawfull to make and to haue images. It is  
writen xx. chapter of Exodus/Thow shalt make  
the no grauen image nether any lyknes of any  
thyng that is in heuen a boue nether in earthe bes  
nethe nether of them that ar in the waters vnder  
the earthe/ thow shalt nether bow thy self vnto  
them no: do any seruice or godly honor vnto them.  
The same wordes ar writen in the fift chapter of  
the Deuteronomi And Leuitici the xxvj. it is wri  
ten make yow no idoles nether any grauen ima  
ge/nether set vp any standyng image for yow/ne  
ther shal ye set any figured stone in your land that  
ye may worship it/ Allmyghty god sayeth also  
Deuteronomij the iij. chapter thes wordes by his  
seruante Moses. Ye cam and stood vnder the hill/  
but the hill burned in a fyre to the middes of hea  
uen / where was darknes cloudes and mist/and  
the lorde spak vnto yow out from the middes of  
the fyre / and ye heard in dede the voyce of the  
wordes but saw no image sauynge the voyce alos  
ne/ Therefore euen as ye loue your own soul so dis  
ligently take ye hede (for ye haue sene no image at  
all on that day that god spak with yow in the hill/  
out of the middes of the fyre) lest by chance ye  
shuld do amis in makynge yow a grauen image  
what soeuer lyknes it beareth of a man or a wo  
mā/or the lyknes of any beste that is on the earth/  
or the lyknes of any fethered fowel in the ayer or  
the form of any thyng that crepeth vpon the erthe

B

or

or the lyfnes of any fish that is in the waters vnder the earthe / And lesse thow shuld lift vp thy eyes in to heuen and se the son and the moune & the sterres with the hole company of heuen and fall down / and shew reuerent behauiour or do any godly seruice vnto them / which the lord thy god hath gyuen vnto all peple that ar vnder the hole heuen. And in the xxv. Acurfed be the man who so euer he be that maketh ether a grauen or a casten image / the abomination of the lorde / the werk of the artificer / & setteth it in a pryuy place. The wyse man in the xij. chapter of hys booke curseth also bothe the image and the image maker. Thus dyd i reson with yow with thes places of holy scripture / Whiche places if ye wold haue answered to i shuld haue obteyned it that i desyred that is / that thes places at the laste proued substantially that it is not lawfull to make any image and to gyue any worship at all to it / neither fneslyng nor bowyng nether any inwarde worship of the hart / for euen so earnestly as the images ar forbidden to be made so earnestly ar they forbidden to be worshipped with outwarde gesture and with inwarde honor / If that ye had answered that images had ben forbidden to be made ether to be worshipped with outward worship or with inwarde / i wold haue cōcluded that when the image of the cros is an image that ye do wrong to make it / and to gyue any worship at all vnto it / ether inwarde or outwarde / But ye knowyng aforehād of thys conclusion / & wantyng wepens to auoyd it /

it/answer nothyng to my argument/but say this  
if i could proue my antecedent that we myght haue  
no images that then it folowed that we myght  
not worship the cross/ as ye wold haue sayd/ so  
long shall it be lawfull to worship the cross as ye  
cannot proue that ye shuld haue no image/ but  
that shal be euer vnproued/ therefore for euer shal  
it be lawfull to worship the cross. Then seing that  
i perceyue that ye will not leue the worshypping  
of images so long as ye haue them/to dryue away  
the worshypping of images i am cōpelled to la-  
bo: to proue that we that ar Christē mē shuld haue  
no images at all in the place of worshypping/ &  
prayer/ namely thyr where as images haue ben  
worshipped may be worshipped/ & in such places  
where as the worshypping of images with out  
ward gesture is earnestly defended/ ye say that if i  
could proue my antecedent that my consequēt were in-  
soluble/ Is ther any more sufficient probation thē  
the holy worde of god is? I haue brought vi. pla-  
ces out of the worde of god wher in all mē ar for-  
biddē to make images/ then haue i sufficiētly pro-  
ued that it is not lawfull to make images. If ye re-  
quire the sum of altogethe: in an argumēt thus do  
i make my argumēt/ What soeuer almyghty god  
forbiddeth is vnlawful/ but almyghty god forbid-  
deth to make images/ therefore it is vnlawful to ma-  
ke images/ cā ye haue any playner forbidying thē  
this is/ non facies tibi sculptile, how shalt make the no  
grauē image? Is not my antecedēt yit proued? Now  
let vs se what places of scripture ye can bring to  
H ij proue



proue that Christen men may haue images. In  
your institution wrytyng vpon the seconde com-  
mandment ye say thes wordes / Thow  
shalt not haue any grauen image to the intent to  
do any godly honor vnto it. By thes wordes we  
ar not forbidden to make or to haue similitudes  
or images / but only we be forbidden to make or  
to haue them to the intent to do godly honor vnto  
them / as it appareth in the xxvj. chapiter of Leui-  
ticus. Thes ar your wordes All that ar les-  
arned men may se how shamfully ye play the thief.  
here and how vnlearnedly ye handle the scriptus-  
res for thes wordes of the xxvj. chapter of Leui-  
ticus / *non facietis ut adoretis*, ar no other wise to be  
expounded then thes wordes of the iiii. chapter  
of the Deuteronomi / *non uidistis imaginem ne forte de-  
cepti faciatis, ne adoretis & colatis*. Therfore wher all  
myghty god sayeth thow shalt make the no image  
that thow may worship it / is as miche to say as  
thow shalt make the no image leste at any tyme /  
thow may chance to worship it / Exposition of scrip-  
ture bi it self hathe hither to allwayes bene als  
wed of wyse and learned men / and is and will be  
alowed / then if ye be learned and wise ye will as-  
low thys my exposition / But i pray yow where  
learned ye thys new Logik of a negative antecedent  
to bryng in an affirmatiue consequent? For thus ye ga-  
ther i may not make an image to worship it ergo i  
may make an image / scilicet to be a laymannis  
boke / There is a father which hath a childe which  
hathe wounded hym self oft tymes with a sharp  
poynted

poyned knyfe / he forbiddeth hys sone to weare  
any more a sharp poyned knyfe / leste he shuld hurt  
hym self ther with / the childe with the next money  
that he gitteth byeth hym self a sharp poyned  
knyfe / & weareth it / the father blameth the childe  
for breakyng of hys commandment / the childe als  
ledgyng that he weareth hys knyfe to defend hym  
self from dogges / sayeth that he breaketh not hys  
fathers commandment / and that he weareth the  
knyfe not to hurt hym self with all / but to defend  
hym from dogges ther with. Whether breaketh  
thys childe hys fathers cōmandment or no? Whe-  
ther shuld thys argumente of the childe folow  
wel or no? I am forbidden to wear a sharp poyn-  
ted knyfe leste i shuld hurt my self with all / ergo  
i may wear a sharp poyned knyfe to defend my  
self with all. Ther is an other father whiche hathe  
many sonnes / and he sayeth vnto hys sonnes i cō-  
mande yow all in the name of god that none of  
yowly with any of my seruantes leste ye catche  
the pox of them / Judas lyeth with dromo whis  
che hathe the frenche pox as all the other seruans  
tes haue / when the father blamed Judas for ly ing  
ge with dromo / were thys excuse of the chldes to  
be alowed or no? Father ye forbad me to ly with  
any of your seruantes to the intent that i shuld  
catche the frenche pox / but ye forbad me not to ly  
with the seruantes to learne of them / all be it drom  
mo haue the pokkes and many haue taken the pox  
of hym / i am not such a fool as to take thē of hym  
i can kepe my self wel enoghe / Moreover Dromo

is wel learned and can teache me many good les-  
sones and your steward both counseled me and  
commanded me to ly with hym that i myght/as i  
lay with hym/learn to speake latine/Wold not a  
wise father say thou foolish boy/why haste thou  
broken my commandment? Art thou wiser then  
i am? how canst thou lye with hym that hathe the  
french pockes runnyng vpon hym and not be in-  
fected ther with? How canst thou auoyde the  
pox and ly with hym/ the whiche thyng all other  
that lay with hym hyther to could not auoid?  
What promys or priuilege hast thou mor then o-  
ther/ granted the of god/that thou may ly with  
hym with out ieperdy when all other take the pox  
of hym? When thou haste no promys nor priuis-  
lege of god / and hast put thy selfe in ieperdy of  
takynge the pox with out any nede/ thou haste both  
broken goddis commandment in tempyng of  
god and also myn which forbade the to ly with any  
of my seruantes/ As for the stewardes counsel &  
commandment it is not to be kept when my com-  
mandment is contrari. As touchyng the learnyng  
that thou sayest thou may learn of hym/ what  
madnes is it to learne it of an vnlearned pocky  
drivel withe in auoidable ieperdy of the frenche  
pox / that thou mayst with out ieperdy learn of  
they elder brother/whome i haue apoynted to be  
thy Schoolmaster who is an hunderd fold better  
learned then dromo is/ Thynk ye then that thys  
use of images in the chyrche which hathe bene the  
occasion of much abominable idolatri as the imas-  
ges



ges lately burned and broken in England do testifi/ will be allowed of god the father in the day of iudgement? i thynk no. Was not images in the chyrche a certayn season before they were worshipped? And fell not the peple by hauyng of them to the worshipping of them? then can they not be had with out ieperdy as the images lately broken in England bear witness / If they were no peril of idolatri in hauyng of images what neded Johan to haue sayd in hys first Epistel beware of images / The wise man sayeth that images ar made to the iniuri of god to be stumbleng blokkes or mous trappes for mennis soules / and to snare the fete of the simple m / and that / *Initium scortandi excogitatio simulacrorum est, & eorundem inuentio uita corruptela, Neq; erant ab initio nec in eternum manebunt.* The fyndyng out of images is the begynnyng of fornication / and the inuention of the same is the destruction of lyfe / Neither haue they bene from the begynnyng neither shal they continue for euer. Then the chyrch can not haue images with out ieperdy. And that we nede no images in Christes chyrche it is easy to proue for the scripture teacheth the chyrche all thyng that is necessari for it / What thyng can a blinde bloke or stone do withe ieperdy but a preacher of goddis worde can do the same? Can an image teache any example of faythe of hope charite / humilite / liberalite patience or of any other vertu but a Christen preacher both can do the same & dorhe the same manyfoldes myche better & with out any peril of spiritual fornicatiō /

S iii Horn

How can an image teache saythe' with byr exam-  
ple whiche hathe non at all/ & when as true saye  
the cummeth of hearyng of goddis worde how  
can the dum image teache sayth whiche cannot  
speake one worde of god: How shal the image tea-  
ch'charite that loueth no mā? How shal the ima-  
ge teach humilite that boweth to no man/ or libe-  
ralite that gyueth nothyng: or patience whiche  
suffereth nothyng: Then if ye wolde let the scrip-  
ture go abroad in to euery mannys hande/ and  
make your prestes as diligēt in preachyng as they  
ar bysy in vn profitable playes & shewes of cere-  
monies/ or if ye wold admitt none to be prestes  
but suche that were as able to teache/ as blynd  
images ar/ we shuld nede no images at all in the  
chirche/ nomore then ther was in the primatiue  
chirche. Then when as images cannot be in the  
chirche with out ieperdi of idolatri as ye heer wit-  
nes your self which wil so long gyue outward  
worship vnto images whiche is idolatri/ as ye ha-  
ue images in the chirche/ and we nede them not/  
and may want them well/ and to put one self in  
ieperdy where no nede is/ is to tempt god/ & that  
is sin/ it foloweth that it is not lawfull to haue  
images in the chirche/ namely where theyr wor-  
ship is defended and where men haue vsed and  
vse still to abuse them/ and gyue to them outwar-  
de worship as ye do. Thes few reasones haue i  
brought be caus i wold not be long/ i could haue  
brought out examples out of histories & alowed  
writers and out of the ciuile lawes of Emper-  
ours

roures to haue proued that images haue bene forbidden to be in the churche/ but i differ them vntil an other tyme/ If i se not the abuses of images taken away intendyng to bryng them with all the reasones that i can make. Brynge ye now as many resones for the hauyng and outward worship of images as i haue brought agaynst them or ellis chide out your parte/ or procure that my booke may be forbidden to be red that ye ned to taske no suche importable payne vpon yow or ellis grant that ye haue bene deceyued and defended vnlawful doctrine.

The rescuer) And so is not hys last concludyng argument/ whiche he calleth hym self not easy to assoyle/ whiche is thys we myght not worship the angel Peter and Poul being the better/ ergo not the cross beinge of less estimation then Peter or Paul/ To assoyl the matter easely say the man vseth sophistri in the worde worship/ for if he take worship to signifi reuerent behauiour then i say that the antecedent is fals/ and if he will it signifi godly honor it is trewly sayd/ but nothyng to the purpose/.

The hunter)

If that to say that as  
H v man



man vs the sophist in a worde not able to proue  
it/ were a sufficient solution of an argument inde-  
de it were an easy thyng to solute an argument/  
but it is not so easy to solute my argument as ye  
thynke ye know that i disputed w the yow before  
of outward worship/ of the cros/ & that ye wold  
haue it gyuen to the cros and that i held that it  
shuld not be gyuen to the cros your distinction is  
therfore vayne and interlaced with a lye/ And as  
for my antecedent i proue it thus/ No trow ser-  
uant of god forbiddeth any thyng that is law ful/  
but Peter Paul and the angel forbad men to fall  
down before them and to do suche outward wor-  
ship vnto them as ye do to the cros/ and they were  
trow seruantes of god/ therfore it was not law ful  
for men to fall down before them and to do suche  
outward worship vnto them as ye do vnto the  
cros/ Moreouer/ ether must ye say that Cornelius  
& Johan were damnable idolaters/ or ellis that  
they gaue only outward worship vnto the whom  
they took not for god but for/ theyr superiours  
set in hyer dignite autorite then they were/ for to  
fall down before a man or angel and to gyue to  
the man or the angel godly honor is playn idolat-  
ry/ whiche honor if Cornelius or Johan haue gys-  
uen vnto Peter and to the angel/ it can not be  
denied but they were idolaters.

The rescuer) For nether Paul  
le nether the cros can be worshipped  
with godly honor.

The

The hunter) If that a calf made of gold may be worshipped with godly honor/and an other man may be worshipped with godly honor/the cros and Paul may be worshipped with godly honor but the golden calf that aaron made was worshipped with godly honor exodi the xxii when as the peple sayde vnto it Behold o Israel here ar thy goddes whiche haue brought the out of Aegypt. That images haue bene worshipped with godly honor/also it is playn by the first chapter of the Epistel to the Romanes. Where as it is writē/Whē they beleued that they were wise/they were made/fooles & haue changed the glory of the incorruptible god/by the lyknes of an image of a corruptible man. In the xij. chapter of the actes the peple whiche spak thus of Herodis voice/It is the voice of god & not of man/gaue vnto hym godly worship/ & becaus he gaue not the glory vnto god he was eaten to deathe with wormes. Then may the image of the cros and Paule be worshipped with godly honor / furthermore what shuld almyghty god nede to forbid men to gyue godly honor vnto men and images if men & images cold not be worshipped (as ye say) with godly honor? Let thē that haue autorite to inquire of heresies loke whether thys mānis sayng is heresi or no/ If it be holdē styly it must nedis be heresi for it is cōtrari to the opē text of the scripture.

The rescuer) In speakyng agaynst holly water / whiche he entendeth

deth to impugne/ the mannis malice pur-  
trefieth for lack of salt / whiche he can-  
not abyde to be sanctified by the imo-  
cation of the name of god.

The hunter; In my former booke/ i  
haue sufficiently confuted the deuellish coniuryng  
of hally water/ and vncouered the crafty iugglyng  
of the papistes/ whiche on while/ sayd that they  
held it stil in the churche in the remembrance of  
Christes blood/ and an other while/ to dryue de-  
uelles away/ to put venial synnes away/ and to  
heal all syknesses. The caus whye that thys pros-  
ctor of the pope manteyneth thys hally water so  
er nestly is/ because hys holy father alexander or-  
dened it and commanded all popishe prestes as  
gardiner is to make it not to be a remembrance of  
Christes bloode and of our baptim but to purge  
men from sin as hys wordes that ordened it do  
testifi in the boke of the popis decrees/ *Aquam sale  
conspersam' populis benedicimus &c.* We bliff water  
sprinkled with salt for the peple/ that they sprin-  
kled with it/ may be hallowed and clengeth. The  
whiche thyng we commande all sacrificers or pre-  
stes lyke wyse to do / for if the ashes of a calfe  
sprynkled with blode hallowed and clengeth the  
peple/ myche more water sprynkled with salt and  
sanctified with godly prayers/ holloweth & clena-  
geth the peple. Thes wordes speaketh pope Alex-  
ander with many mo all e lyke wayne & superstiti-  
ous/ whiche euery mā that hath any know ledg  
in



dy in the scripture can easely confute/ Now becaus  
i cannot abyde thys popishe ordinance that your  
faiher made after your iudgement i putrefi for  
lak of salt. If that ye wold drinke the water as ye  
do wine / and eat the salt at your table / i could be  
wel content that when ye say grace that ye sanctis  
fied them with the inuocation of goddis name  
with other meates and drinckes whiche ye eat and  
drinke / But when ye coniure water and salt and  
abuse goddis creatures to other purposes then  
god ordered them / i neither will nor can abyde  
your shameful abusion.

The rescuer)      With out leare  
nyng he calleth it coniuryng / and with  
out wit he despicieth the good wordes.

The hunter)      Juglers and coniurers  
be caule theyr names ar haynous and hated and  
theyr occupations ar vnlawful / will be called pres  
ty conueyers and exorcistes / So master gardiner  
be cause ye ar a coniurer and your occupation is  
shameful and forbidden in the scripture / leste ye  
shuld be knowen / of the hole realme to be a coniu  
rer / ye will be called an exorcist / and ye will haue  
your work called an exorcisme / and all that in Gre  
ke that Englishe peple shuld not know what ye  
be / Therfore he that calleth you a coniurer and  
your work coniuryng / must be vnlearned / ye wry  
tyng vpon the first commandment disalow con  
iuryng / and he that made your booke in Latin / tur  
ned coniuryng in to Exorcismum, was he vnlearned  
therefore

therefore? Ye ar so wonderfully learned that ye  
will teach the scolares of cambridge to pronunce  
Greke/ and ye will teache me to speake Grefish  
Englishe. But if your lordship wold put of your  
miter/and be as wel cōtent to be taught that that  
ye can not as ye ar arrogātly besy to teache it that  
ye haue not learned/ye myght learne/that if *ἑορκίζω*  
*κίσιν* in Greke/be a coniurer in English as ye can  
not denye but it is/ *ἑορκίζω* is to coniure/ & *ἑορκί-  
κισμός* is coniuryng/ Rede the xix. chapter of the  
actes in Greke & ther shal ye fynde that thys les-  
son that i haue taught you is true. Then when as  
ye ar not ashamed to occupi cōiuryng of the deucl  
out of water and salt/and say in Greke the worde  
of your occupation *Exorcizo*, te that is i coniure the  
or charger the/whi ar ye ashamed to be called a cō-  
iurer? If the name be euil the dede is wors/Then  
if ye will be no more called a coniurer/leue of  
your coniuryng and i shal lay away the name of  
a coniurer/or ellis the dede and the name must go  
together. As for your good wordes that ye say  
that i vnwisely despise/i haue proued before to be  
wordes all ful of deuclishnes and idolatri where  
fore i meruel that ye can for shame call thē good/  
and can neither answer to my reson nor yit proue  
them good wih any scripture.

**Therescuer)** If thys man had  
bene by Christe/ when he anoynted the  
blynde mannis eyes with clay/ he wold  
hane asked hym/whi he made clay an o-  
ther

ther god besyde hym self/ And when the  
woman was heled of hyr diseas/ by tou-  
chyng of hys garmēt/ why he made hys  
garmēt an other god/ & whē Chryste an-  
swered to diuers theyr saythe made thē  
hole/ he made enery mānis saythe a spe-  
cial sauour after thys noble clerks do-  
ctrine/ whiche is so blynded with malice/  
to desproue al that he redeth that he  
fyndeth not in scripture. Many & many  
tymes that instrumental or occasionatiue  
concurrent or ministeriall cause hath  
attribute vnto it in speche the hole ef-  
fect/ with out preiudice/ or blasphemi of  
many goddes or many sauoures as thys  
beste pretendynge to be learned/ wold  
seme to be able to persuaade. I shall only  
vse thys one place of scripture. Do-  
the saynt Paule (answer to thys and  
ye wil) go a bout to make many sauou-  
res when he writeth to Timothe / Do  
thys and then thou shalt saue thy self  
and other / all that is good to man is  
wrought by god in Chryste for Chryste  
and by Chryste/ where he in all creatures  
may



may do suche ministeriall seruice / as it  
shall please god / and that all may serue  
man to the helth of both body and soul /  
Good men by the grace purchased by  
Christe dare boldly pray god / and haue  
don from the begynnyng with prayer  
and calling for the help of god and ex-  
pulsion of the deuyl in all thyng / the  
deuyl cannot abyde hally water.

The hunter)      Becaus ye ar a coniur-  
rer and can rayse the deuyl at your pleasure and  
compell hym with your Exorcismes (lo now i spe-  
ak gardners Gretish English) both to tel yow  
what thyng shall be don and what thyng wold  
haue bene don / ye can by the help of the deuyl that  
ye Exorcise (playne men of the cuntre call it cons-  
iure) tel what i wolde haue don if i had bene by  
Christe. But if ye were no coniurer / and no bet-  
ter aquaynted with the deuyl then i am / how  
could ye tell / what i wolde haue sayde so long as  
go vnto Christer? Soth it folow that if i had bene  
by Christe when he healed the blynd mannis eyes  
with clay / ad healed many both in body and sou-  
le with / sayth that i wold haue axed hym why  
he made no goddes besyde hym self / because i say  
that ye make a god of salted water whils ye truste  
to obteyn by it saluation of both body and soul?  
As who say lykewise as Christe vsed clay as a  
meane

meane to heale the syknes of the body/and saythe  
as a meane to heale bothe body and soul/ so may  
ye vse salted water/ to be a mean to obteyn the  
healthe of bothe body and soule/ By what autoris  
te make ye salted water to be meanes of the sala  
uation of body and soul? What good man hath  
found out thys short way to heuen/that salted wa  
ter shal heale bothe body and soule? If that ye  
say/lykewyse as Christe used the clay whiche had  
no suche naturall proprieti gyuen it/ to heal the  
blyndmannis eyes wiche/so may we now vse sal  
ted water / to heal all diseases theyr with bothe  
hote and colde/ althoghe we know that god hath  
gyuen no suche naturall proprieti vnto it/and that  
whiche it wanteth of nature we will obteyn by  
prayer/ To thys i say first that Christe whiche  
could haue healed the blynd man with out any  
outward mean/ used clay as a mean that the mi  
racle myght be more euident and better remem  
bred/ and in the healyng of thys blynde man he  
shewed ii. miracles at one tyme/first in healyng  
the blynde mā which fact was a boue nature/ & in  
healyng hym by clay beinge a meane that had no  
naturall pour to heal such a diseas with all/ for a  
miracle is a strange and a rare worke aboue natu  
re/Christe had good cause to worke such miracles  
and wonders/for the iewes wold not haue recey  
ued hys doctrine and beleued that he had bene of  
god/if he had not wrought such wonders/ Ther  
fore Christe to purches credence vnto hys doctrine  
which was thought vnto the iewes a new lears

nyng and not of god/was drvuen to work miras  
cles/ But what nede haue ye now to work miras  
cles? dothe not all men and wymen in England  
beleue that Christe is of god and that hys doctris  
ne is true? ye worke a great miracle if that ye  
heal all diseases with salt/and yit a greater miras  
cle when ye can make the soul receyue salted wa  
ter and saue it therby/for it is not only aboue nas  
ture that ye go about but also contrari to nature.  
Then when ye nede now no miracles/and neuer  
the less go about to worke miracles whils by oue  
lule receyve ye take in hand to heal all the diseases  
of bothe body and soule/ your prayers ar folishe  
and wikked where in ye desyre god to helpe you  
to work your miracles/and therfore labor in vayne  
ne/and bring neuer to pass that ye go about/ your  
prayers ar wikked for they ar to the disshonor of  
Christ for they require that salted water shuld do  
as mych as Christe can do/ Also when as of lyke  
thynges is one iudgement/and lyke prayers vnto  
yours/ar wikked if folowethe that yours ar also  
wikked/ By the same autorite that ye haue brought  
water and salt in to the churche and desyre god  
that they may dryue deuilles away/take away ve  
niall synnes/ and be saluation of both body and  
soule/to all them that receyue them/may ye bring  
in to the churche a calf and a sow and/say allmys  
ghy god/ we beseeche the grant vs that thys calf  
& thys sow may chace away deuilles & take away  
veniall synnes/and may be saluation of bothe body  
& soul/to al them that eate of them/ By the same  
autorite



authorite may ye bring in to the churche every son  
day a dishe ful of milk and make thys prayer o all  
mygty & euerlastyng god we humbly beseeche the/  
grant vs that thou wilt wilsafe so to hallow and  
sanctify thys milk thy creature/ that who soever  
suppereth of it by the inuocatio of thy name may ha  
ue poure to draw out of what soever teth he li  
ste/so muche milk as he will desyre/for as far as it  
is contrari vnto the nature of a sow and a calfe to  
chace deuilles away to purge venial sinnes/ and  
to be saluation to a mannis soul/and as far as it  
is contrari to the nature of a teth to gyue milk/  
so muche is it contrari to the nature of salt to heal  
hote burnyng agues and to the nature water to  
hele dropses and palses and to them both mixt to  
gether to be helth of both body and soule / your  
prayer is therfor willed/then is it no mervel that  
ye neuer obteyn that ye ax. How can thos prayers  
be other then willed/ where in the name of god  
is called vpon in vayne? Christ did not heale the  
soul of the blynde man with clay/but only he dea  
lyuered hym from hys blyndenes with it/therefore  
it foloweth not becaus/he vsed clay agaynst blynd  
denes that ye may vse salted water to heal both  
the body and the soule/ Where as it is sayd that  
many were saued by the fayth of Jesu Christe  
that is no other thyng to say then that many  
were saued by Christe whom they took hold v  
pon / by faythe / then is not fayth an other sa  
uiour besyde god/but it ledeth vs vnto god/ And  
when as god is our sauiour and he draweth vs

vnto hym by the mean of saythe/when i say that  
sayth iustifieth i mean that god iustifieth vs by  
saythe/ Therefore when as saythe is a mean or  
dened of god when i say sayth saueth i exclude  
not god/admitting hys instrument/neither make  
i any other sauour but hym that worketh by hys  
appoynted instrument. But when as salted water  
is no instrument of our god wher with he wor  
keth our saluation/and yet ye gyue saluation vnto  
it/ it foloweth that after your iugement it is either  
a god it self or sum instrument of sum other god,  
whiche worketh saluation by it. And where ye ar  
whether Paule maketh many sauoures where as  
he sayeth that Timothe redyng exortyng and tes  
chyng of the worde of god shal saue hymself/i an  
swere that Paule maketh no mo sauoures but  
god alone/ for he attributeth saluation vnto the  
instrumentes whereby god worketh saluation.  
When as Dauid killed golias with a sling/he  
that sayeth that Dauidis sling killed golias/ say  
eth not / theyr was no fleers of golias / be syde  
Dauid/for the slyng was the proper wepen that  
Dauid killed golias with/ & so is Timothe gods  
dis instrument/wherby he wrought the saluation  
of Timothe / and of them that beleued hys pres  
chyng/ But if a man say that a lance killed golias  
the same man maketh an other killer of golias bes  
syde Dauid/ for the lance was none of the we  
pens that Dauid killed golias with/ So he that  
gyueth saluation instrumentally to any instrumen  
tes whiche god hath only appoynted and vsed to  
work

work saluation by/ makethe no mo sauioures but  
god alone/ but he that gyueth the saluation vnto o-  
ther instrumentes then ar peculiere and proper  
vnto god which neither god apoynted/ neither at  
any tyme hath vsed/ neither will alow for hys in-  
strumentes maketh an other sauour besyde god/  
Now haue i made yow an answer to your questio-  
n that/ saynt Paul maketh not many sauioures/  
Now what will ye gather of thys answer? Will  
ye gather that salted water may as wel be an in-  
strument of saluation/as Timothe was? If thys  
be your gatheryng i gather thus of yow agayn  
that ye holde/ that the pope hath as myche autoris-  
te to ordeyn salted water to be an instrument of  
saluation/as allmyghty god had/to make Tymos-  
the an instrument of saluation by the redyng and  
prechyng of hys worde/whiche if ye do it is mo-  
re trewe that ye ar a Papiste/then the deuyl hateth  
your falsly called holy water/which at hys moti-  
on was by pope Alexander brought in to the chir-  
che to the mockage and great iniury of Christes  
bloode / Mark reder whither thes defenders of  
ceremonies as i haue sayd oft do any thyng a-  
gaynst abuses but dissemble/till they may fynde a  
better tyme/ v. yeare ago master gardiner durst  
not for hys eares/haue defended holy water any  
other wyse but as a putter of vs in remembrance  
of Christes blode and of our baptim/nether durst  
he say that images myght be worshipped with  
outward reuerence / but shuld be only laymens  
bookes/ but now when he hath spied hys tyme/  
I iij holdeith



holdeth openly that hally water may be vsed in the  
chirche for the same endes and purposes that hys  
father pope ha: he ordered it for/and brought it in  
to the Church/ that is to dryue deuilles away/ to  
heal all sykenesses/and to be saluation of bothe bo-  
dy and soule/ and that images may be worship-  
ped with bowyng of the body with kysyng & cres-  
pyng to. What will this bold defendyng of Po-  
pish superstition bring shortly/ if it be vnloked to?  
suerly euen it that is in an old prouerbe/ the Pope  
home agayn vnto our own dores/and that with-  
out a viser where as yit he is partly couered.

The rescuer) From gestyng  
agaynst holy water ye descend to scolde  
with the hole realme/ and go about to  
proue all thos to commit theft and sac-  
riledge that suffer not lay men com-  
municate in ij kyndes/ for your refor-  
mation there in ther wanteth but on  
Ulysses with hys mace to knoe yow bet-  
wene the shulders/ as he did thersites  
for raylyng vnsemely agaynst the go-  
uernours.

The hunter) I haue argued earnestly  
agaynst your coniuered and abused water/and not  
gested agaynst any holy water/ neither haue i scol-  
ded with the hole realm/ but i haue resoned agaynst  
a sorte of fals Prophetes and bewrayed a nest  
of

of fals theues/which haue stolen a better thyng  
thē a golden chalice from the kyng and all the hos  
le laite of Englonde/ And where ye want Vlisses  
to knof me betwene the shulders ye may as well  
commande the deucl to fet hym to yow out of hys  
grauē/as ye may commande hym by your conius  
ryng to cum out of water & salt for no nede/& all  
elyfe/ Ar theyr, not officers enow in Englonde to  
ponishe me if i offend except ye haue sum valiant  
man of the old world? Now speake ye lyfe a man  
of war when ye wold haue me ponished with a  
valiant warriors wepē. It appareth that ye wro  
te thys at after noon when as ye be a knyght of  
the garter/manfully myndede/to shed blood ouer  
nyght/that ye may drynk in the mornynge when  
ye ar a blood suppyng sacrificer.

The rescuer) By whose aucto  
rite/ <sup>21</sup>acording to goddis treweth the lay  
men ar there in ordered/as hath bene  
from the beginnyng how soeuer it ly  
keth yow to talke in a mast vnknowē. If  
ye take it(as it semeth ye donot) that in  
on kynde of brede only is hole Christis  
body & blode/thē hath the lay men no  
thyng taken from them/but reuerently  
absteyn frō ether kynde/the fruyt whe  
re of/they receyue in form of brede.

The hunter)

All the autorite  
I uig that

that Princes haue/ they haue/ it of god/ but god  
gyueth them no autorite to breake hys commande-  
ment. but god comanded that al men shuld drynke  
of hys holy cup/ then the blisseful cup is not taken  
away from the laite by the autorite of the Prince/  
but by the violent tyranni of the clergy whiche be-  
caus they wold seime more holy then the laymen/  
haue taken it from them. And in sayng that the  
laite hath bene so ordered fro the begynnyng/ ye  
swaue far from the trueth/ for from Christes tyme  
to saynt Cyprianes tyme/ the cup was not taken  
from the laymen/ the laymen had also in saynte  
Jeromes tyme and in saynt austenes tyme/ the  
hole Sacrament vnder both the formes/ and was  
neuer generally forbidden till the generall consel  
at constance forbad it to be gyuen in bothe the for-  
mes vnto lay men/ which was in the yeare of our  
lorde. 1415. But that your impudent lye may the  
better be sene / i will bring in witnes agaynst  
you/ Cyprianus ad Cornelium papam in the ij. Es-  
pistel / How teache we them or exhorde them to  
shed theyr blode in the confession of Christis na-  
me / if we denye them that shal go a warfare/  
Christis bloode/ oder how make we them mete for  
the cup of martyrdom/ if we suffer them not by  
the right of communion to drynke in the churche of  
the cup of the lorde? Also Cyprian in the fift ser-  
mon of them that had fallen / telleth how that a  
decon poured the Sacrament in the forme of wy-  
ne in to a yong madens mouth/ which wolde not  
haue taken it. Austen as it is alledged/ libro sententia-



rum, de consecratione, distinct. ij. can. dum frangitur, When  
the hoste is broken when the bloud is poured in  
to the mouthes of the saythful/ what other thyng  
is ther by betokened/ the the offering vp of Chris  
tis body in the cross/ and the sheddying of hys  
bloud out of hys syde? Jerom vpon the thyrd  
chapter of sophonias/ the prestes which serue the  
Sacrament/ and diuident the lordis blode to hys  
peple / do wilfully agaynst the law of Christe  
thyngkyng that the wordes of the prayer/ make  
the Sacrament and not the lyfe/ and that the so  
lemne prayer is only necessary/ and not the meri  
tes of the preste/ Ambrose sayd to the Emperour  
as it is writen in the ix. booke of the threparted  
story. With what rashnes dare thou receyue with  
thy mouthe the cup of the precions bloude/ when  
as there is so much vniustly shed blode in the fury  
of thy wordes? Certayn popes also did not allow  
this kynde of theft as gelasius whiche sayeth/  
We haue perceyued that sum take but a portion of  
the body and absteyn from the chalice of the holy  
blode which doubtles (can not tel what supersti  
tion they ar taught to be bounde in) shall either re  
ceyue the hole Sacrament or be holden a way  
from the hole for the diuision of one Sacrament  
can not be made with out great sacriledge. Iulius  
us also sayeth de consecratione dist. ij. cano. cum omne,  
They haue not receyued that wittnes spoken in  
the gospel / where they/ for the fulfilling of the  
communion gyue the Sacrament dipped (in to  
wine) to the peple where as Christe gaue hys bod

dy & bloode to hys Apostelles/ the delyueryng of  
the brede is recorded by it self & of the gyuyng of  
the cup by it self alone Moreover that thys hal-  
fynge and partyng of the Sacrament was not in  
the primatiue chyrche/ & that thys doctrine of you-  
res was but stabliffhed of late the wordes of the  
Counsel of constance which ar thus do testifi All-  
thoghe Christe after supper ordered thys wor-  
shipful Sacrament/ and gaue it vnder bothe the for-  
mes/ of brede and wyne/ to hys disciples/ yit that  
notwithstandyng/ the autorite of the holy cano-  
nes/ and the laudable and approued custome of  
the chyrche/ hath ordered that the lay mē shuld re-  
quire it only vnder the one forme/ And all thoghe  
in the primatiue chyrche/ thys Sacrament were  
receyued of the faythful in both the formes yit the  
custom reasonably brought in/ which is to be ta-  
ken as a law/ hath ordered that it shall be recey-  
ued of the lay peple vnder the one forme alone/  
So far the wordes of the Counsel. Then ar yow a  
shamful lyer/ whiche say that the lay peple haue  
had but the on forme of the Sacrament from the  
beginnyng/ But now let vs examine your reson/  
Whiche your Popish brother Latomus the lawys-  
er and ye fet out of the forsayde Counsel/ your rea-  
son is thys Christis body is a lyuyng body/ and a  
lyuyng body is not with out blode/ but vnder the  
form of brede is Christes body ergo ther is also  
hys bloude/ then the lay men receuyng the Sa-  
crament vnder the forme of brede receyue the bo-  
dy the body & blode/ therefore the prestes takyng  
the

the cup from the laymen ar not churcho robbers as  
ye say/ If that it were lausful to reson after Philos  
sophi in a mystery of our saythe then myght a turk  
reson agaynst vs thus/ and proue that the bloud  
that ye haue in the chalice is non of Christis blood/  
all the blood that is in a lyuyng body is warme/  
but it that ye haue in the chalice is cold/ therfore  
it is in no lyuyng body/ but all Christes bloode is  
in a lyuyng body/ therfore it is none of hys blode/  
that ye haue in the chalice/ ye may se now what  
inconuenience myght cum if a man myght rea  
son after Philosophi of the Sacrament as ye do/  
Therfore let your Philosophi ly a syde til ye haue  
nede of it/ & resone after the worde of god/ where  
vpon this Sacrament is bilded and not vpon  
Philosophi ye say that in the kynde of brede only/  
is hole Christis body and bloude/ the haue the lay  
men nothyng taken from them/ to whiche sayng i  
answer thus/ What soeuer of the Sacrament the  
prestes haue that the lay mē haue not/ the prestes  
haue stollen from the/ but the prestes haue the blis  
ssed and hallowed cup of Christes bloud/ that the  
lay men haue not/ ergo the prestes haue stollē it frō  
the lay men/ Euery sacrament hathe hys element  
& with out it it can not be a Sacramēt/ but ye ha  
ue that/ & the lay peple haue it not/ ergo also that  
haue ye stollē frō them/ If ye vnderstand not thes  
argumētes i wil declare the with the ij. similitudes.  
A certayn father sent to hys son studying at ox  
forde ij. purses onewhite with a crown in it and v.  
shillynges of white money/ the other rede with as  
much



myche in it/he sendeth with thes ii. a letter wher  
in he biddeth hys son remembre hym when he  
lofeth on the white purse and pray for hym be-  
cause that is hys gyft/and when he lofeth on the  
rede purse that he shuld remembri hys mother  
who sent hym that/the carier lyfying the rede purs-  
se well putteth all the money that was in it/ into  
the white purse / and delyuereth all the money  
to the scolare in the white purse / but he kepeth  
vnto hymself the rede purse/the scolare after hys  
letters ar red/requireth also a rede purse/ the car-  
rier answereth hym frowerdly and sayeth haste  
thow not all the mony that thow shuld haue?  
what maketh mater whether thow haue thy mos-  
ny in one purse or ii. so thow haue it all/ and so the  
child can not git hys rede purs/which is worth  
xiiij. d. whether is thys carier a thyefer or no/ whes-  
ther hath he don any iniury to the childes mother  
or no? If that he be a thief and haue don iniury  
to the childes mother/for taken a way the remem-  
brance wherby she shuld haue ben remembred an  
prayed for/ then ar ye theues and fals carriers/in  
puttyng hole Christe in to the forme of brede and  
takying quite away from the lay peple/the forme of  
wyne / whiche ought as wel to call to theyr res-  
membrance by seying and drynkying of it the shed-  
dyng of Christes bloud for theyr soules / as by  
breakying eatying and seing of the forme of brede  
they ar bounde to remembre that Christes body  
was broken & offered for the redemption of theyr  
bodies/as ambrose writeth acordying to the vagn  
of

of scripture/vpon the xi. chapter of the first Epi-  
stle of Paul to the Corintheanes after this wise/  
Because we are deliuered by the death of the lord  
de/we remembryng this thing/betoken it with  
earyng his flesh and drynkynge his blode whiche  
was offered vp for vs. The fleshe of our sauour  
was offered for the helth of our body/and his blo-  
de was shed for the soule/as it was afore hand fi-  
gured of Moses/for so sayeth he the flesh is offer-  
ed for your body / but the bloud for your soule/  
therfore ye may not eat the bloode. Thus far am-  
brose. Neither is the supper of the lorde ordered  
as ye seme to vnderstand it only/to purchas forgy-  
ueness of synnes/but it is ordered to be a remem-  
brance of Christes death/ and a thankyng of al-  
myghty god for the benefittes whiche we haue  
receyued/of hym/then all they that haue receyued  
lyfe benefitt ought to be lyfe thankfull and mynde-  
full/then lay men ought as wel as the preste to se-  
taste and drynke the forme of wyne/as the preste/  
that by the seying tasyng and drynkynge ther of  
they may cal as well to remembrance the shed-  
dyng of our sauoures Christis bloud/for theyr sou-  
les/as the preste dothe/The is your glosal in rayn  
wher ye say that/ when as hole Christe is vnder  
the form of brede/that the lay man receyuyng it/  
receyuerh the fruit of the hole Sacrament. What  
if ye commanded your steward to gyue euery one  
of your seruantes to his diner brede and flesh to  
eat/and wine to drynk to quence his thirst with/  
and he knede all the brede with wine and gaue  
them

them no other wine then it that is dronken vp in  
the flour/and they when they had eaten vp theyr  
fleshe & brede/ wer sayn for lak of wyne to drynk  
water/and compleyned vnto yow/ wold ye allow  
your steward in thys hys doying or no? Doth the  
wine dronken vp in the brede and so taken as wel  
quench amānis thirst as it doth when it is taken  
alone/if ye say nay then/so doth not the forme of  
brede receyued alone so wel put vs in remembrāce  
of Christis blodsheddyng and deith as when the  
form of brede is taken first and the forme of wyne  
is immediatly taken after it/after the ordināce of  
Criste/ More ouer how can he haue lyke fruyt/  
that kepeth but half the commandmēt/with hym  
that kepeth the hole commandmēt? He that recey-  
ueth only vnder on forme/kepeth but half of the  
cōmandment/which is *accipite & comedite & leueth*  
*out the other half of the cōmandment/ blyke ex hoc*  
*omnes hoc facite &c.* Drynk ye all of thys & dō thys  
as oft as ye shal drynk do it in the remēbrance of  
me/it foloweth agayn that your sayng is fals reher  
as ye say that vnder the form of brede alone the  
lay man receyueth the fruite of both the kyndes.

The rescuer) If ye vnder  
stand not the mysteri of Christis sup-  
per as we do/ then it is no great slan-  
der for trew men to be called theues of  
an heretike al thoghe the example were  
not to be vnponysshed.

The



The hunter) A man may vnderstand the mysteri of Christis supper other wise then ye do / and yit be no heretike / specially when ye make merchandice of it / and appli it to heale swine / and shepe / and abuse it to bryng either dead men to lyfe agayn / or ellis to redeme damned soules out of hel. I called yow no theues till that i shewed your theft / and convict yow of it / so shuld ye not haue called me heretik till that ye had shewed my heresi and convicted me of it.

The rescuer) We deny that the supper hath any halfe at all / ther is not all your resonyng worth an half penny.

The hunter) Euery diuisible thyng / and hole thyng hath partes where of it is made but the supper is a diuisible and an hole thyng therfore it hath partes / the supper hath in it bread and wyne outwardly and mystically the body and blode of Christe / bread is not wyne neither bread is Christis body neither is wine Christis blode / neither is Christis blode Christes body and thes are conteyned in Christes supper theysfore it hath partes. The one parte of an hole thyng is on half and the other part is the other half the supper hath such partes / then it hath halues.

The rescuer) Ye make your self wrong Principles and ther vpon in gendre

gendre matter/ To talke on whether the  
prestis receyuyng may profit other is  
out of the mater / whiche mater ye re-  
son as thoghe ye wold denye communio-  
nem sanctorum and the mutual help in  
prayer and oblation of one membre for  
an other.

The hunter) Every vnlearned olde  
wyse can say so as ye haue now sayde that i haue  
made my self wrong principles but a learned  
man shuld haue proued it and not haue sayd it as  
long/ let the wise reder cōpare thes your wordes  
with my argumentes whiche i made to proue that  
the prestis receyuyng could not help other/ and let  
hym iudge whether they do clerfly asseyll my argu-  
mentes or no.

The rescuer) And when ye  
make argument that no mannis recey-  
uing can profit him self to remission of  
syn/ for as ye say/ ether he receyueth in  
sin to hys damnation/ or out of sin/ and  
then nedeth he no remission of sin who-  
se synnes be forgyuen all redy/ And he-  
re the man vseth Sophistrie in the worde  
sinnes/ only to delude & blynd the sim-  
ple reder with which he desyreth to be of  
the

the vnlearned sorte that hys talk may be  
wondered at more then reprobued.

The hunter) Whether the rehersyng  
of a parte of an argument / and the sayng that  
theyr is Sophistrie in it be a sufficient assylyng  
of an argument or no i reporte me vnto all them  
that can stily in Logike or haue any natural wit.

The rescuer) When he speaketh  
of lent which hath bene as origen  
testifieth in the Greke churche euer from  
the begynnyng the man speaketh not  
playnly whether hemislykethe the pro-  
hibition to eat fleshe / or the licens gran-  
ted for money contrary to the prohibi-  
tion / he sheweth no other fault here in  
but becaus the bishop of rome dothe  
the lyke. And if the man wold ad to thys  
that becaus the bissshop of rome in hys  
churche wold not suffer men to fast on  
the sonday that therfore we to disagree  
with hym shuld eat fish vpon the sons-  
day and fast also / he spak even as wisely  
as he doth now / But he hath made  
thys for a degree of foly to a grater that  
folowethe.

R The



The hunter) As for lent and many  
other ordinances i dyd not go about to confute  
them/ but only the chiefe and moſte gorgious cere-  
monies and traditiones that your father ordered/  
whiche i thought if i could confute/ the triſtyng ce-  
remonies ſhuld eaſely gyue place as vnmanly &  
weake ſouldiers do when ther capitaynes ar all ta-  
ken or ſlayne/ And ye ſpeakyng of lent whiche the  
Grecianes vſed/ vſe Sophiſtical ſpeache there in  
for the Grecianes vſed lent diuerſly. As Eusebio  
us a Grecian by the autorite of Ireneus/ in the  
fiſt booke of hys Eccleſiaſtical hitori teſtifieth  
ſayng/ Ther is ſtrife not only about eſter/ but alſo  
about the maner of faſtyng/ For ſum reſe that one  
day only is to be faſted/ ſum ij. dayes & other ſum  
mo / ſum forty dayes. Sum countyng both the  
houres of the day and the nyght ſo make dayes.  
Whiche diuerſities of obſeruyng the faſt/ began  
not now fiſt neither in our dayes but befor vſe.  
Socrates alſo a Greciane writeth in the xi. booke  
of the threparted ſtory that ſum faſted iij. weekes  
before eſter / ſum vij. ſum ſeuene weekes/ and that  
neuer the leſ they called theyr faſt quadrageſi-  
man the xl. dayes faſte / that is lent / and that  
ſum abſteyned fro/ all thyng ſauyng drie bred/  
and ſum / eat byrdes and fiſhe/ ſum/ eat of no  
thyng that had lyfe/ and ſum faſted to one tyme  
of day and ſum to an other / And the cauſe / of  
thys diuerſite he ſheweth in theſe wordes/ And  
becauſe no olde redyng/ is found concernyng thys  
laſt/ i reſen that the Apoſtelles haue left it to  
the

the iudgment of euery man / that euery man shuld  
worke that whiche is god not of feare or coma  
pulsion. Now master gardener when as among  
the Grecianes as thes ancient historiographers  
do testifi which were Grecianes such diuersitie  
of lentes hath bene / do not ye vse Sophistrie to  
say that lent hath bene vsed sence the begynnyng  
in the Greke chirche when as sum of the Grecian  
nes eat wildfouele in theyr lētes an other / only fis  
she? If that lent must be holden in Englund be  
caus it hath bene holden sence the begynnyng  
in the Greke chirche / then / must the mariage of  
prestes / the supper vnder bothe the kyndes / be  
also holden in Englonde for thes ij. haue bene  
holden from the begynnyng in the Greke chir  
che.

The rescuer) Where for the  
hatred of the Bissshop of rome / he wold  
we shuld do away the vse of the Latin  
tong in the chirche / and alwayes he cal  
leth the Latin tong the popis mother  
tong / denying that the Romanes spak  
Latine still / which whether they dyd  
or no / in the learned tong / sum haue  
bene that haue probablye douted. But  
what so euer the Romanes haue don /  
they do not so now / so litle cause hath  
he to call the Latin tong the popis  
B ij mother

mother tong when in sum popis it hath  
happened and in a great meany of car-  
dinalles also that nether father nor mo-  
ther/ne they them selues haue knowen  
any whit of it.

The hunter) Rede i pray the good  
reder in my former booke the argumentes which i  
made agaynst the syngyng of the psalmes in the  
Latin tong where it is not vnderstande/ & com-  
pare them with thys hys clerks answer / & thou  
shalt espy that he cannot asswoyl my argumentes &  
that the fox seketh holes/ Whether the old popes  
of whome we haue thes traditiones and ceremo-  
nies spak Latin or no/ whether the olde Romanes  
spak Latin or no/ i reporte me vnto all them that  
ar learned and haue red Ciceroes orationes / or  
Aulus Gellus which writeth that after the myn-  
de of Cornelius nepos/ Cicero was xxij. year old  
when he pleated the first caus in open iudgment/  
and defended sextum roscum accused of murder.  
He sayd hys orationes in Latine before all the  
hole multitude/ if that the comon sorte vnderstode  
hym not/ he spak in vayne that they shuld hear hym  
Erasinus is not of your mynde which sayeth.  
*Cum per uniuersum terrarum orbem Romane loquantur quicunq;  
Romanum agnoscunt Pontificem, &c.* And so is Virgil als  
so agaynst you which sayeth / *Georgicorum iij. cui  
nomen a silo Romanum est, Aestron graij uertere uocantes.* If  
that the Latin tong were a distinct tong from the  
Romane tong then was not the title which Pilate  
wrote



wrote/ written in Latin as it was written in He-  
brew and Greke but in Romishe for Joan sayeth  
that it was written Hebraisti Ellenisti Romais-  
sti/& then haue all the translatores bothe Eras-  
mus Jerom / and all other deceyued vs which  
haue all traslated romaisti Latine/ I wrote whera-  
for ye talk of thys mater/ suerly that ye may seme  
to say summyng and to scape so from my argu-  
mentes/ How beit all wise men can easely per-  
ceyue that such shiftes as ye make now/ar shames-  
ful and do not assyol an argument.

The rescuer) The man spea-  
keth wisely of the Grekes fallyng from  
the pope that neuer was with hym/ and  
they syng in suche Greke as the mother  
can no skil of vnles she chanceth to be  
learned / nomore then the Bissshop of  
Romis mother can skil of Latin.

The hunter) Thys Bissshop which  
wold be counted a true and a learned man lyeth  
here as he doth oft vnlearnedly/ for besyde Histo-  
ri writers/ the counsel had at Florence in the year  
of our lorde 1439 vnder Joanne paleologo Em-  
perour of Constantinople and eugenio Bissshop of  
Rome declareth playnely that the Grekes wer  
vnder the Bissshop of Rome/ for thus it is written  
in the letters of the concordance of the Roma-  
nes and Grekes/ *Diffinimus sanctam Apostolicam sedem  
& Romanum Pontificem in uniuersum orbem tenere primatum*  
B 14 et ipsum

*Et ipsum romanum Pontificem successorem esse beati Petri principis Apostolorum & uerum esse Christi uicarium, totiusq; Ecclesie caput.* We determin that the holy Apostolik seate and the Bissshop of Rome to hold the primasce ouer all the world & that the sayd Bissshop of Rome to be the successor of blessed Peter the prince of the Apostelles & the true vicare of Christe & the hede of the hole church. To thes wordes Ioannes Paleologus the Emperour & bissario Bissshop of nece with a wondres great nombre of other Grecianes subscribed and set theyr handes to/. Where ye speak so boldly of the Grekes that they vnderstand no more theyr seruice then the romishe wy men vnderstand the Latin tong that is by your fals iugement nothyng at all ye speak as arrogantly as ye were in your iudgment seate/as boldly as ye were on hors bak at after noon whē ye ar a knyght of the garter/ and as lyingly as ye had bene at Rome and therfore myght lye by autorite. Becaus ye haue bene a litle in italy & spoken with the pope/ ye take in hand to tel what is done in grecia/ but that lyke your self lyingly for i came once from venis with ij. Grekes born in peloponeso which wer merchant men and had not learned the learned Greke tong which vnderstod the Psalter so well that i could not cite no verse in Greke but they could expound the same in Italiane / And they vnderstode me speatyng Greke to them and i lyf wis vnderstod them when they spat treatably / I set thys experience agaynst your gessyng.

The

The rescuer) After thys  
presumptuous ignorance there folow-  
eth as shameful a lye when he sayeth  
in Germany suche as haue left the  
Bisshop of Rome haue also left syn-  
gyng in Latin in theyr chirches. The  
contrari where of i haue heard with  
in thes iij. yeares in the chirche of  
hala where / Brensius teacheth and  
is chiefe preacher / where a seruant of  
myne in my hearyng played at the or-  
ganes at magnificat / when the boys  
in the quere song magnificat in La-  
tin / as loud as they could crye / eche  
one vtterying his own breste / to the  
loudest with out regarde how he agre-  
ed with hys felowes / I dowt not  
but god vnderstood them / God  
vnderstandeth popingiayes / can they then pray  
with fruite? But of the nombre  
that song / i dare say a great many  
vnderstode not what they song. And  
we could mych less mark theyr wor-  
des / other then be gan the verse  
and ended it / so that thys noble  
B iij Clerke



Clerke shuld do wel to vse all hys reson-  
nes of saynt Poule to them there & ask  
them/ what edification the churche can  
haue in the noyse of the organes/ which  
if the player haue no other shift/ may  
fortun be furnished with the descant of  
o lux in the stede of te Deum/ Vnto  
whome they wold answer that at the  
begynnyng they wer of wraghtonis o-  
pinion/ but sence they haue consydered  
that the learned parte of the churche  
singeth in a learned tong to prayse god  
in all thyng/ And vpon the same reason  
they vse also all semely wyse of instru-  
mentes with laudate Deum in sono tubæ,  
vnto omnis Spiritus laudet Dominū, Whi-  
che solution at theyr handes i thynk  
wraghton/ if hys name be wraghton/  
wold easely take/ & i thynk he wold be  
ashamed of hys lye it is so manifest and  
so apparent/ But euen as truth must  
perswade with truth so lyes be mete to  
persuade ther with lies.

The hunter) Ye may se good reders  
what compasses thys fox fetcheth to make my  
boundes

houndes wery. All thys long narration is brought  
for no other purpose/ but to seme to haue answered  
red to my argumentes / when as yit indede he  
hath answered to neuer one. I sayd in my former  
booke the germannes whiche of late left the po-  
pe/ left also the popis romane or Latin tong/ and  
now syng al service in theyr own duche tong/ And  
it that i wrote/ i wrote it of experience for in the  
chirches appoynted for preachyng at cure/ surel/  
Basile/ Strasbourg and bon where as i haue be-  
ne i am suer that all service was song in the mo-  
ther tong and none in Latin/ What maketh the  
example of on chirche agaynst so many/ How for-  
loweth thys argument in hala they syng in Latin  
ergo they syng no duche in germane? But for all  
thys mannis sayng they syng there also in duche  
as i learned of them that haue bene theyr/ If the  
learned sang to them selues in Latin/ in Enalond  
and the lay men had theyr songes in Englishe. I  
had no cause to write agaynst any abuse in that  
behalse nether wold i haue writen one word of  
that mater/ if the laite of England myght haue  
had theyr songes in a tong that they vnderstand/  
as the Clergi hath it in a tong that they vnder-  
stand/ It is lyke that the Bisschop chanced vpon  
sum College of Scolares or vpon sum Popishe  
chirche when he heard thys syngyng in Latin In  
germany for the auoydnye of insurrection in  
many places it is the maner to drue no man to  
Religion/ therefore if theyr be a great sorte in a  
citi that will not part from theyr Popistri the ruez

lers letterth them haue a churche as i haue sene it  
in cure & in bon & as i am informed it is at wor-  
mes and Sphire/ I saw thys that i shal tell yow  
don at bon with in thes v. monethes/ In the cola-  
ledge where as the freres was where the wor-  
de of god was preached al Psalmes were song in  
the duche tong/ & none in Latin/ But in the great  
mynstre the Popish prestes which will not leue  
yt theyr mumpsimus syng all in Latin/ how be it the  
Bissshop hath ordered that every sonday there is a  
godly sermon made by one of hys prechers in that  
churche/ & after the sermon/ all that can syng both  
men & childer sing Psalmes in theyr mother tong  
in duche and not in Latin/ But a none after that  
song syng the priestes & queristers an other song  
all in Latine/ *secundum ordinationem Papæ*, What if  
thys Bissshop cam to bon and chanced vpon thys  
sorte of Papistes/ shuld he worthely blame the  
gospelleres for the Papistes papistrie/ Myght  
he honestly say to the in Englund that wold haue  
all the seruice in Englishe/ what will ye run be for  
the gospellers of Germani? i harde of late in  
Germany seruice song in the Latin tong. What if  
Brentius and oseander hold with yow (that i bes-  
leue not) that the sounde of the organes is goddis  
honor & seruice/ and that aman may be edified by  
sayng or hearyng that he vnderstādeh not/ what  
haue i to do with Brentius which am not sworne  
to Brentius nether to any man/ or to any mānis  
doctrine/ sayng only to the doctrine of Christe. It  
is great honeste for yow to hold and theache such  
doctrine



doctrine as when as it is writen agaynst ye can  
not defend it but ar fayne to sende to the gospela  
lers of Germany to fet help to assoyl the argu  
mentes made agaynst it. But to that particle whe  
re ye say that god vnderstandeth the wilder syno  
gyng in the Latin tong which they vnderstand  
not/and mean theyr by/that the prayers of them  
that pray not with hart as popiniayes speake/and  
wrote not what they say/ar pleasant and accepta  
ble vnto god/ i answer that Christe alledgyng the  
sayng of Esai the Prophete/mislyketh such pray  
ers in thes wordes/Thys peple draweth nere me  
and worshippeth me with theyr lippes but theyr  
hartes ar far from me/Paule also in the xiiij. chas  
pter of the first Epistel to the Corinthianes in thes  
wordes testifieth that the prayer that is spoken in  
a strange tong whiche he that prayeth vnderstand  
eth not/is of no effect & nought worth/If that i  
pray in a tong/my breath prayeth/but my mynde  
hath no profit Erasmus Expoundeth thes wordes  
thus in hys Paraphrasis/If that i pray in a tong  
that the peple vnderstandeth not/for an example  
in the asrike tong among the Grekes/ ye rather if  
that i shuld speake a langage whiche nether i nor  
oher that ar by me vnderstand/ (as certane do  
which vse to sounge the song that they haue lears  
ned in a strange tong which they vnderstand not  
the selues) my brethe & wynde bringeth furth the  
wordes that pray/ but my soul or mynde hath no  
fruit there of. It is shame for a bishop to haue no o  
ther reson to defende hys hartles prayer the the  
old

old dotyng wyues haue/ when they ether cannot  
or will not learn theyr Pater noster in Englishe/  
for thus sayeth the old wise/ich hop that god vnderstandeth my prayer in Latin as wel as in Englishe/ And all is good that is don for a good intent. Where as ye answer in the gospellers name more lyke a piper then a preacher that therefore now god is prayesed & honored with the sound & pipyng of the organes becaus it is writen in the old Testament/ *Laudate Dominum in sono tuba omnis Spiritus laudet Dominum.* Where is your memory master Bissshop/ haue ye forgotten that ye sayde concerning the worshippynge of the crose that all true honor of god is only in sprete & procedeth from the hartes? The organes haue no hart nor sprete therefore theyr can cum no true honor or worship from them to god/ therefore the sound of the organes is no true worship or honor of god/ Hauke not red that the outward Sacrifices of Moses law/ & that maner of worshippynge of god with organes/shalmes offeryng vp of calues and goates is abrogated and that the sabot day of the iewes with all theyr outward fasshiones of Sacrificing is taken away? Rede the iij. chapter of Iohan and theyr shal ye fynde that god is a sprete and wil haue spiritual worship/ rede Paul to the Hebrewes & there shal ye learne that the shadowes of pypynge and lutyng ar taken away & that god requireth the thynges selues and not the shadowes/prays god with all the poures of your harte/ and let them be bent earnestly to the keepynge of  
goddies

goddis commandment thanke hym with al the ho-  
le harte and then haue ye done that the instrumen-  
tes did signifi/ Rede also the v. chapter of amos  
the Drophet whiche speaketh thus of the abrogas-  
tion of thys kynde of worshipping/ Take away  
from me the noyse of your songes/ and i wil not  
heare the songes of your harp/ Playng on the ora-  
ganes is ether a moral Precept or a ceremonial/  
if it be a morall Precept it pertyneth vnto al me  
at thys hour/ and all men ar bound to play on the  
organes or to prayse god with theyr sound in payn  
of damnation / If it be but a ceremoniall Pre-  
cept we ar no more bound to kepe it then to offer  
vp lambes/ and calues/ for he that sayd prayse god  
in organes and musical instrumentes sayd as wel  
bring vnto god the childe of Hammes/ Take a  
calf out of the hyrde for sin/ & a ram to be a burnt  
Sacrifice/ both with out spot and offer them vp  
before the lorde. Then will i nether admit your  
witles & vnlearned solution/ nether of your hand-  
des nor theyrs if they were so made to make any  
suche solution.

The rescuer) It appereth that  
the man is a frayed to be called heretike  
before he were answered/ and he wolde  
haue sum delay to know whether he  
wold stik in it / who shal answer hym  
that thynketh noman hath wit but hym  
self / noman learned but hym self / as  
thys



thys proud arrogāt / presumptuous foo-  
le doth in thys litle booke / Se what  
herbes grow in gardiners garden / Pry-  
de maketh hym forgit what he sayeth  
in the begynnyng the middes / and the  
endying. When he hath condemned our  
ignorance / then he wolde go to scool  
with vs and abyde our answere / He  
may assoyle it thus / in thys part of  
hys booke hys sprete speaketh mekely / in  
the other parte of hys booke where he  
is so vehement the fleshe bresteth fur-  
the / after which solution it shuld appe-  
re / the man hath a great dele of fleshe  
and litle sprete in goddis service / And  
in redying of the bible the man is all fle-  
she / and still very angri with the La-  
tin tong / where in i remit hym to hys  
brethern Brentius and oscander that  
named holy man / which ij. becaus in  
dedes they disagre from thys mannis  
opinion i thynke they can easely satisfi-  
ce hym with wordes / where in i trust  
he will be content / And of them who  
hathe pleynty / borow so myche of the  
sprete

sprete as where with to tempre hys  
gross carnalite / to dissent therein both  
from vs and them.

The hunter) I desyre the good reader to rede ouer the argumentes which i haue made in my former booke concerning the hauyng of the seruice and bible in the Englishe tong and iudge whether thys bablyng of thys Bissshop about my flesch and my sprete / doth sufficiently assoyle my argumentes or no. Thankes be vnto the Kyng of heuen which hath indued our Kyng of Englonde with such lyght of true knowledge that he hath contrary to the myndes of all Pharises begone to set out the seruice in englishe / Allmyghty god increase hys knowledge every day more and more and gyue hym grace to do ther after and ~~set~~ hym victori ouer all hys enemies both bodely and ghostly.

The rescuer) The rest of thys famous work is specially agaynst me where in he calleth me the chiefe setter furth of the articles concluded in thys realm / agaynst the mariage of prestes / Where in he speaketh lyke hymself when the man sayeth further that Martin bucer asked me what scripture i had to proue that prestes myght  
not

not mary and thys reporteth he also lyke hym self/ And because he wold seme to be pryuy vnto the disputation betwene Martin bucer and me sum what he toucheth that was in our disputation spoken of/ but fasshoneth it lyke hym self at the leste/ that i myght know the man lyeth euen thorowly/ Thus he reporteth my reson made to bucer/ The same autorite hath the kyng ouer all prestes of hys realme and hys other subiectes that a father hath ouer his childer/ but a father may forbid the prestes of hys realme to mary then if they mary when he forbiddeth them to mary/ they break the commandment of god who sayeth childer obey your father and mother/ i trust no man wold thynke i shuld haue fasshoned the argument in thys wise/ for it hath no sequence in it/ And the father that hath but childer in the maior/ i haue gyuen hym a Realm and hys childer prestes in the minor. And then in the conclusion/ i haue forgotten the kyng that i spak of/ and speke only  
of



of the father / Whos mater is mych  
what in lyke perplexite reherfed as an  
honest simple mannes example was of  
Johan that married alice & robert that  
married an / in process of the mater cal-  
led an Johannis wyfe / and ioyned to  
Robert which the audience heard mere-  
ly and called it playn adulteri / And after  
thys sorte wraghton hathe wrāglyngly  
reherfed my argument / Then by your own  
own confession it was your argument. And the  
he gathered thes cōclusiones / first that  
a kyng may forbid all mariage / second  
that ones mariage of prestes was law-  
ful befor the thyng forbad it / Thyrdly  
that the Prince maketh syn that before  
was no syn with god / To which conclu-  
siones i will answer when i haue trewly  
reherfed my cōmunication with bucer.

The hunter) Ye accuse me with out  
a caus for the vnhandsum rehersal of your argu-  
ment for i wrote your argument in thes wordes  
as my writen copie can yit be a witnes / The same  
autorite hathe the kyng ouer all the Priestes and  
other subiectys of hys Realme that a father hath  
ouer hys chylde / But a father may forbid hys  
L childe

childer to mary/ ergo the kyng may forbyd the pre-  
stes and other subiectes of hys Kealm to mary/  
Where as it was other wayes prynced the compos-  
er and corrector was to blame and not i which  
was not present at that tyme.

The rescuer) With whome  
vpon the desyre he had to confer with  
me i told hym i was glad to speak. Who  
when he cam to me after the maner of  
Germany made along oration vnto me  
conteynyng only the zeale he had to the  
truthe for trying out where of/ he sayd  
he was desyrous to talk with me/ I told  
hym i was glad to hear hym speak so in-  
differently. But for as myche/ ali-  
to-rite/ Wher by to press one an other re-  
clerely taken away by dissention/ I told  
hym that scripture was out of autorite/  
to any one parte / becaus both partes  
wolde apply to theyr partye/ theyr own  
interpretation and there in stand obsti-  
natly.

The hunter) Mark here the crafty  
subtilite of thys wply fox. He doth as a fox of the  
wood shuld do if he shuld byd a great lyon battal  
and say to hym / Brother lyon thou and i must  
fyght/

fyght/ but be'fore we go together thow must pull  
out of thy mouth all thy long teith/ and cut of thy  
tayle and thy long clawes/ for where as we haue  
bene oft before thys tyme at stryfe yu could we  
neuer debate the mater and bringe it vnto a peas  
ceable conclusion by the triell of teith tale and clas  
wes/ but euer went away the mater beyng vnde  
bated/ I counsel therefore that we tri thys mater  
by the cares/ Ene so thys fox gardiner perceyning  
hymself so far vnder Bucer in learning as a fox  
is vnder a lyon in streynghie/ before he wold dis  
pute with Bucer he wold make hym by craft set  
a syde hys wepens the worde of god which the fox  
gardiner can not abyde that he myght set vpon  
hym ones disharnessed and vnwepened/ As for  
our party the Scripture is/ not out of autorite/  
which is all/ that all doctrines shal be tried there  
But as for your party/ the Scripture is  
of autorite in dede/ for ye leane more to tradia  
tionnes of men/ to the custom/ and to Generall  
councelles then to the Scripture/ where we alled  
ge bibite ex hoc omnes for the hole supper/ and qui se  
non continent contrahant matrimonium, ye will not hear  
the Scripture but as an aspis stop your cares lea  
ste ye shuld heare the Scripture.

The rescuer) The spret is dif  
famed by the Anabaptistes / miracles  
theyr be none wrought / eche parte be  
sinners/ & the Doctores of the chirche  
L ij when



when they made agaynst them / they  
called them men / & esteemed them not /  
and therefore i sayde for want of auto-  
rite to prone / i wold vse Socrates ma-  
ner of disputyng with hym / & pres hym /  
which he shuld hymself grant / he sayd  
he was content / Then i asked hym whe-  
re in / and he sayd he cared not / but he  
thought / that the mariage of prestes  
was very cruelly handled / to forbid it  
sub poena mortis . I told he was a sore  
aduersari in thys becaus the mater tou-  
ched hymself how be it the Kyngis ma-  
iesty myght forbid it / of the payn i wold  
reson with hym afterwarde / and dow-  
red not but the extremite of payne was  
in respect of the multitude mercifully to  
keepe them by feare / from danger / ra-  
ther the cruel as he calleth it . Why quod  
Bucer how can the Kyng forbid it / i told  
hym then / ere i entred the mater with  
hym / de iure diuino : i wold ask hym thys  
question what he ment by thys precept /  
Honora patrem & matrem , whether the  
son brekyng hys fathers commandment  
in

in suche athyng as the father myght cō-  
mand/ braẽ the commandment of god  
or no. Bucer answered yis. I asked hym  
then/ whether pater was vnderstande  
only of father in nature / or fater in  
gouernment/ Also he sayd of the father  
in gouernment/ also then quod i by yow/  
The Prince hathethe same autorite to  
command ouer hys subiectes that the  
father hath toward hys childer / He  
granted that also/ Then vpon it that he  
had granted i fasshoned my argument/  
Then is it your argument/ The Prince  
hathethe same poure of commandment  
& order of his subiectes that the father  
hath ouer hys childer / But by saynt  
Poule the father may order sum of hys  
childer not to mary / ergo the Prince  
may order sum of hys subiectes not to  
mary/ Bucere by and by denyed the mi-  
nor / We turned to the place of saynt  
Poul / we red the text which is playn  
that the father may so do / at the which  
text Bucer so stumbled and stayed / mi-  
che contrari to my expectation / as th

ghe he had neuer red it before. And be-  
caus alisius the scot was by and hyther  
to spat nothyng/ Bucer took the booke  
to alisius & bad hym speak hys mynde/  
wher vnto alisius went to the first par-  
te of the chapter/ out of ovr purpose/  
which the sayd alisius vnderstood so fo-  
lishly that there vpon rose a new com-  
munication/ in whiche were interlaced/  
many maters which Bucer and i after-  
wardes intreated by writyng/ where in  
thys argument of the fater was not  
yit answered/ and therein on my parte  
the mariage of prestes to be forbidden  
de iure diuino, so defended (how so euer  
it liketh master wraghton to haue me ac-  
compted vnlearned and so peruersly to  
set furth the argument) that nether he  
ne Bucer can yit assoyle. And i se no  
cause to yelde to Bucere therein.

The hunter) Because thys long nar-  
ration of your clerkly behauyng of your self with  
Martin Bucere pertyne the very litle to the an-  
swer that ye shuld make me/ & is nothyng agaynst  
me/ i wil reson nothyng of it / But where as ye  
say



say that nether Bucer nor i haue asfoyled your  
argument / let them iudge whiche haue red my  
former booke / But lest i shuld dissemble your ar-  
gument / and pretend as i red it not as ye haue  
done to shāfully oft in thys booke of youres / I will  
answer to your argument and if god will / asfoyle  
it also . Therefor let vs reherse your argument  
where with ye wold haue proued that prestes by  
the law of god may not mary. The Prince hathe  
the same pouer of commandment and order of hys  
subiectes that the father hathe ouer hys childern /  
But by saynt Paul the father may order sum of  
hys childer not to mary / ergo the Prince may or-  
der sum of hys subiectes not to mary / As for your  
maior that a Prince hathe the same pouer of coma-  
ndment / and order of hys subiectes that the  
father hath ouer hys childern / I grant it is true  
if it be playnly and simply thus vnderstande / The  
Prince in all such maters as be long vnto hym /  
hathe the same pouer of commandment and or-  
der of hys subiectes that a father hath ouer hys  
childer that is as the father in hys hous hath auto-  
rite to command hys childer in all thynges that ar  
godly & for the profit of hys childer / So hath the  
Prince autorite in hys Reame in all such maters  
as be long to a Prince to be orderers of / ouer hys  
subiectes to cōmande thē to theyr profit to the glos-  
ri of god & to the welthe of hys Realm / But if ye  
make no exceptiō your maior is not alwayes true /  
for if the Prince hath the same pouer of commands-  
ment ouer all hys subiectes that / a father hath to

command hys childer/ When the father and childe  
ar wib in the Princes dominion the childe  
ar the Princes subiectes/ Then when as the fa-  
ther(as ye say)haith autorite to command certayn  
of hys childer either to mary or not mary at hys  
pleasure/ if he commanded Thomas and Johan  
to mary/ and the Prince commanded the same  
not to mary/ by your maior it were both sin for  
Thomas and Johan to mary/ and sin to not mar-  
ry/for if they married they brake the Princes com-  
mandment/and so sinned/if they married not they  
brake theyr fathers commandment/therfore tell  
vs whether ye meane by the worde same lyfe or  
the self same/and tell whether ye make an excepti-  
on or none / As for your minor/ that by saynt  
Paul a father may order sum of hys childer not  
to mary/if ye vnderstand it so that he may forbyd  
certayn of hys childer that they shal never marry  
as lōg as they lyue/ I deny your minor/ & put you  
vnto the profe of it/ye say that it is playn by saynt  
Paul/ & the 7. chapter is quoted in the mergen/  
howbeit when as i red ouer the hole chapier i  
could find neuer one worde that gaue any such au-  
torite of commandment/ but very myche to the  
contrari parte / as here after i shal declare/ Ye  
shuld therfore haue shewed vs the place and ha-  
ue made an argument ther of / Why haue ye not  
shewed vs the text/ that maketh so much for your  
purpose? Belyke ye wold as gladly haue shewed  
it as ye did shew vs much glorious and superfluo-  
us boasting but that ye were afayed that/if it  
were

were sene/men of learnyng and iudgement shuld  
deme it to make nothyng for your purpos/ But for  
all the hydyng of it/ i trust i shal find it out that  
ye mean of/ A learned man of Germany writeth  
that ye alledged this text of Poul for your purpos  
se. He that standeth stede fast in hys hart/ ha  
uyng no necessite/ but pour of hys own wil/ and  
hath determined that/ in hys hart to kepe hys vir  
gin doth wel/ and so he that marieth hys virgin  
doth wel but he that marieth hyr not doth better.  
If this be not the place that ye mean of/ shew an  
other & we shall answer to it as well as we can/  
If this be the place form an argument of the text  
for your purpose and it shall be answered/ And in  
the mean season i shal proue by evident and clere  
places of scripture that a father hath no autorite  
to commande hys childer to lyue all theyr lyfe ty  
me with out mariage/ I shall also proue by q. le  
arned Doctores whiche turned Paul out of Gre  
ke in to Latin/ whiche knew the phrase of Poul as  
wel as ye do/ and vnderstode the text as wel also  
that this text maketh nothyng for your purpos  
Jerom expoundyng the same text sayeth thes wor  
des/ *Ille firmus statuit cuius puellæ consensus Patris firmanit  
uoluntatem,* He purposeth stedfast whose madens  
consent hath confirmed the fathers will/ Then by  
saynt Jerome the consent of the made is required  
with out whiche the father can orden nothyng.  
Erasmus in hys paraphrasi vpon the same place  
writeth thus / If any man perceyuyng that he  
hath liberti to be stow in mariage hys virgine or



not to bestow hyr/and is not compelled by nede  
to either of bothe/and hath determined and pur-  
posed in hys mynde to kepe hys virgine at home  
which desyreth no mariage/dothryght/for as it  
is ieperdous to hold hyr from mariage that is des-  
syrons of mariage / so it is vngodly to discourage  
madens myndes from the desyre and vow of cha-  
stite. Ambrose writyng vpon the same place say-  
eth. *Hoc dicit ut qui virginem habet cui animus ad nupti-*  
*as non est, seruet illam nec illi ingerat fomitem nuptiarum*  
*quam uidet nubendi uoluntatem non habere,* Thys doth  
he say that he that hath a virgin not mynded to  
mary shuld kepe hyr and not in tise hyr to mar-  
riage whom he perceyuedh is not willyng to mar-  
ry/ye haue heard the Doctors now let vs se what  
resones we can fet out of the Scripture/ What  
so euer autorite of order or commandment Paule  
gyueth vnto fathers that same hath he recey-  
ued of the lorde/ But he sayethe in the vii. chaps-  
ter of the former Epistel to the Corinthianes/  
that he hath no commandement at all of the lorde  
de concernyng virgines / *De Virginibus preceptum*  
*Domini non habeo.* Therefore haue fathers no aus-  
torite gyuen them of Paul to command theyr  
childer not to mary / for noman can receyue of  
Paule it that he hath not / but he hath no pre-  
cept or commandment of virginite / Then can  
none haue that autorite of hym / then is it not  
playn by Paul that a father may command sum  
of hys childer not to mary. When Paule which  
hath as myche autorite as any other Apostel/  
and

and hath receyued of god as muche autorite for  
fathers to theyr childer as any other Apostel/ye  
receyued no autorite of god to giue fathers wher  
re by they might command they childern to be virs  
gines/ye may be sure that/ther is no other Apes  
stel that granteth fathers autorite to command  
theyr childern to be virgines and to lyue with out  
mariage. If that the Prince haue the same au  
torite ouer hys subiectes concernyng mariage  
that a father hath ouer hys childer/ I will res  
son with yow thus/ Where ye say the father hath  
autorite to command certayn of hys childern that  
theyshal neuer mary/ i ax yow wheiher by thes  
certayn ye mean Richard/Robert/and Rolland/  
only or all that he list to forbid to mary what soe  
uer they be and of what soeuer name. If that ye  
grant that the father hath autorite to commande  
whom soeuer of hys childer he list to absteyn from  
mariage/ and the Prince hath the same autorite  
ouer hys subiectes that a father hath ouer hys chil  
der/ then may the Prince forbid all the laymen  
to mary as he hath forbidden the Prestes/ Also it  
foloweth that whē the prince may so order all hys  
subiectes by the law of god as a father may order  
all hys childer by the law of god/and a father by  
the law of god may ordre all hys childer to mary/  
ergo the may a Prince order all hys subiectes by  
the law of god to mary/but all the prestes of this  
Realme ar the Princes subiectes ergo he may or  
der them all by then law of god to mary. Where  
is now master bissshop your braggyng de iure diuino  
that

that a preste may not mary? Doth it not now for  
ow by your own saying that a prieste myght mary  
by the law of god if the Prince wold so orde pre-  
stes & bid them mary? Ye must either bring furth  
sum other reson or scripture or ellis prestes may  
mary iure diuino by the law of god/ If ye say that  
therefore the mariage of prestes is forbidden iure  
diuino by the law of god becaus the Prince forbid/  
deth prestes to mary; then if the kyng of france  
forbad men to eat oystens on the friday and flesh  
on the soday / it wer forbidden iure diuino to eat  
oysters on the frayday and flesh on the soday and  
so myght it be lawfull to day and to morow is dede-  
ly syn/ That it is no sin for a preste to mary & that  
the forbidding of the mariage of prestes is no  
law of god i will proue it more at large that all  
the nobles and comones of Englund may se how  
shamfully ye mocked them/ bearyng them in hand  
that it was sin/ and forbidden by goddis law that  
a preste shuld mary/ first that it is no sin by the  
law of god i proue it thus/ All sin and all thyng  
that is vnlawful is forbidden by the law of god/  
Paul sayeth Roman. iij. by the law is sin know-  
en/ and Rom. vij. I knew not sin but thorow the  
law/ that is throw the law of god/ But the ma-  
riage of prestes is not forbydden by the law of  
god/ for Aron and Zacharias testifi that it was  
not forbidden in the old Testament/ Paul vnto  
Timothe and Titus witnesseth in thes worde a  
Bisshop must be the husband of one wyfe that ma-  
riage of prestes is not forbidden in the new Tes-  
tament/



stament/and allthyng that is either bidden or for-  
bidden is forbidden ether in the new Testament  
or in the old/but ye se it is forbidden in neither/of  
both/therfore it is no syn by the law of god for a  
preste to mary. If that the law of forbidding of  
prestes mariages were the law of god/as ye say/  
then it shuld be generall to al cuntres & the trans-  
gression of that law shulde every where be elyke  
syn/ but in Grecia/ and in Denmark/ and in hie  
Germany it is no syn for a preste to mary/ both  
be cause they make no vowes/ and because the  
Princes forbid not there prestes to marye. The is  
not the forbidding of prestes mariages the law of  
god/ but cōtrari to the law of god as i shall proue  
it thus/ It is contrary to the law of god to forbid  
in payn of deth that god commanded in payne of  
damnation/ but they that forbid many that can-  
not leue chaste with out mariage/ to mary forbid  
that god commanded for he sayd by hys seruant  
Paul if they lyue not chaste let them mary/ If ye  
will that i shal say if they can not lyne chaste let  
them mary/ then ar theyr sun that can not lyne  
chaste/ If that al the prestes shuld be bound to  
mary that kepe not them selues chaste/ few pres-  
tes shuld lyue syngle/ Then is it agaynst goddis  
law to forbid al prestes to mary namely them that  
kepe not them selues chaste and haue not the gift  
of chastite. If that ye say all that will/ may haue  
the gift of chastite/ for the axing acordyng to that  
whiche is sayd what so euer ye ax the father in  
my name he will gyue yow it/ i answer first/ that  
thys

thys text is to be vnderstand that what soeuer as  
man asketh of god which is necessari vnto salua-  
tion that he wil grant hym the same/ But when  
as thos thynges ar asked that ar not necessari for  
saluation the askers thoghe they be good men git  
not at all tyme of god theyr asking/as Paul whē  
he asked thise of god that he wold take from hym  
the prif of the fleshe obtened not hys asking not  
withstandyng that Christe sayde what soeuer ye  
ask the father in my name/that shal he gyue yow  
and whic because that it that he axed was not ne-  
cessari vnto hym for hys saluation. Then when as  
the gift of chastite to lyue honestly with out a com-  
panion/is not necessari vnto saluation/ for many  
men haue bene saued with out that gift/god by  
the forsayd promif is not bound to grant euery  
one it that ax it of hym. And that euery mā is not  
ordered to receyue that gift/Christe our sauour  
beareth witnes/ in the xix. chapter of Mathew  
in thes wordes speakyng of them that myght lyue  
honestly with out a wife/ All men ar not able to  
receyue that worde/but they to whome it is gyue/  
And Paule in the seuent chaprer of the .i. to the  
Corinthianes/sayethi wold all mē were as i am/  
but euery man hath hys proper gift of god/one so  
and an other so/ that is one man hath the gift of  
god to lyue chaste with out the vse of mariage and  
an other hath it not. That all prestes which ar  
commanded in payn of death to lyue with out wi-  
ues/ gaue not the gift of chastite/nether can haue  
it not only an .c. prestes in England will sweare  
it/

it/but also the example of folowynge of galba/doth  
sufficiently testifi. They were ones in Rome about  
to make alaw that who se ever shuld be taken in  
aduentry/that hys priuites shuld be cut away fro  
hym with an hote burnyng yron/ sed Galba negabat,  
sayd Horace/Galba wold none of that/ because  
he either inteded to be anduonterer or ellis thought  
that he cold not chuse but be an aduouter. Then  
wher as theyr ar sum that the pope compelleth to  
to vowe chastite which haue not that gift/forbids  
deth that Christe commandeth and therfor is Ana  
tichriste/and ye Bissoppes defendyng hys doctri  
ne ar limmes of Antechriste/and as long as that  
Popishe doctrine of the pope abydeth in England  
so long is not the pope driuen out of England.

The rescuer) And now to mas  
ster wragheonis conclusiones/ Becaus  
i made thys argument/ Then is it your  
argument / Shal he say that i admit Prin  
ces may destroy mariage / as thought  
that which vpon consyderation may be  
good in sum/shal be absolutely allowed  
in all/ They that commanded virginite  
moste / wold not haue all virgines ne  
saynt Paul that wissbeth all to be as he  
hym self / intended not therby the de  
struction of mariage/althoghe him self  
were not married / But suche frantike  
conclu=



conclusiones thys vnlarned arrogancie gathereth.

The hunter) Whether my conclusions  
nes folow of your minor or no/ i reporte me vnto  
all then that haue learned Logik or haue any nas  
tural wit. I will forme my argument ones agayn  
that they that haue not my other booke/mayfe the  
argument here/ye say. The same autorite hath a  
Prince of order and commandment of hys subie  
ctes that a father hath euer hys childer/ But a fa  
ther by saynt Paule may order certayne of hys  
childer not to mary/ ergo the Prince may order  
certayne of hys subiectes not to mary. Tel me i  
pray you whether god hath apoynted any childer  
by name/or any nombre of childer that a father  
may forbid to mary/or is it in the fathers libertie  
to forbid whom soeuer he wil to mary and so ma  
ny as he will? What if he will forbid all hys chil  
der to mary/may he not forbid all? shew what pla  
ce of Scripture restrayneth hym that he may not  
as wel forbid all as one? The father hath the sa  
me pouer of order and commandment ouer all hys  
childer/that he hath euer ouer one/but ye grant that he  
may commande or order on of hys childer not to  
mary/ergo/he may order or command them all  
not to mary/ And the Prince hath the same au  
torite ouer hys subiectes/ that a father hath ouer  
hys childer/but a father may forbid all hys childer  
to mary/ergo a Prince/by your minor may forbid  
all hys subiectes to mary/for he hath as myche au  
tore

torite of commandment ouer all hys subiectes/  
as ouer a certayn/ or ellis all were not so moche  
bounde to obey hym as/ the certayn of whom he  
had the autorite of cōmandment ouer. The it fol  
loweth thus. He that may forbid all the subie  
ctes of hys Realm to mary/ may destroy mariage.  
in hys Realm/ But by your argument the Prince  
may forbid all the subiectes of hys Realme to ma  
ry/ therfore by your minor a Prince may destroy  
mariage in hys Realme. Where ye say that they  
that commanded virginite moste/ wold not haue  
all virgines/ i reken/ that is the trewest worde that  
ye spak in all thys booke/ for your father the pope  
whiche was the gretest commander of virginite/  
of all other/ Hath allowed strewes in Rome/ and  
suffereth besyde wymen hores/ the filthines of the  
other kynde also/ And ye my lorde prior of the  
grene freris in the bank/ the greatest commander  
of virginite in the hole Realm of England/ ther  
fore apoynte with in your 'dominion and lordship  
an hole strete fore open baudry/ and kepe a comons  
strewes/ that theyr shuld not be to many virgines  
but if there be any yong madens or yong men/  
that ar disposed to depose and gyue ouer theyr vir  
ginite/ they may theyr offer it vp to priapus. And  
so is it tru that they that commanded virginite  
moste wold not haue all virgines. Where as ye  
say that saynt Paule thoghe he were not married/  
and yit wisshed that all were as he was not with  
standyng wold not destroy mariage/ i say the con  
trari/ for i say if Paul were a virgine & wisshed

M

all

all men to be as he was/ that is a virgine/then  
wiffhed he that there shuld be no father nor mos  
ther/for fathers and mothers ar no virgines/and  
that no married folk shuld be bnt all virgines.  
Then wold he with that wiff that mariage were  
destroyed. But that wold not saint Poul therfore  
ye vnderstande not saynt Paul as ye shulde do/for  
Poule had a wyfe and wiffhed that all the Corins  
thianes whiche auauenced them selues of virginite  
and widowhede could lyue chaste with out a wo  
man as he dyd/ which left hys wyfe in an other  
place/ then where he preached/ and that all men  
were with out care as he was/ whiche thyng co  
monly foloweth mariage. But where as ye knoe  
me on the pate/ and lay vnlearned arroganci to  
my charge/let vs now trie it whether yow or i am  
more worthy to be accused of vnlearned arrogans  
ce/ Ye say that Paule was not married/and i hold  
that he was married/how shal thys mater be best  
discussed? I know no better meanes then to call to  
witnes sum that were ether alyue in poules tyme  
or ellis were very nere hys tyme/ I call for wits  
nesses ignacius & Element that Paule had a wy  
fe/ Now hear the witnessses speake/ Eusebius in  
the third booke of the Ecclesiastical story in the  
thyrd chapter reporteth Clementes wordes thus.  
Clement whos wordes/ we haue here marked/  
wrytynge agaynst them which dispise mariage/  
sayethe thes wordes. So they also disalow the  
Apostelles/for Peter and Philip had wyues and  
gaue theyr doughters to be married vnto men/  
bus



but also Paul the Apostel/ is not ashamed to make  
fe mention in a certayn Epistel/ of hys make or  
companion and to grete hyr/whom he sayeth he  
led not about with hym that he myght be more  
redy/and combreles to preache the gospel. Eras-  
mus in hys annotationes vpon the iiii. chapter of  
the Epistel to the Philippians reporteth the wit-  
nes of ignatius in thys wyse. The holy martyr  
ignatius in an Epistel / to the Philadelphians  
doth playnly grant/ that not only Peter/ but also  
Paule and other of the Apostelles had wyues/ &  
that he had them in no less reputation therfore/  
because/ the Patriarches/ & Prophetes was mar-  
ried/ not for theyr lustis sake but for childers sake/  
Chrysostom granteth that there were sum which  
rekened that Paule in thys place did speake vnto  
hys wyfe/ but he dissenteth/ shewyng no caus of  
hys dissention / But to whome is it more ryght  
that we shuld stik to Clement and ignatius/ of the  
which the one was saynt Peters companion/ and  
the other was saynt markes the Euangelistes dis-  
ciple/ or shal we beleue better Chrysostom/ which  
was so longe a space after the Apostelles tyme?  
thus far Erasmus / Let indifferent men iudge  
now whether i that bryng autorite for me/ or ye  
that pronounce boldly by gess with out all reson  
and autorite/ ar more worthy to be accused of ar-  
rogant ignorance.

The rescuer)      The Seconde  
conclusion is as wise / that i grant by  
Al ii thys

thys argument that prestes myght haue married/ if the Prince had not forbidden it. If i proue that prestes may not mary/ because of theyr vow do i therfore grāt that the vow falyng they myght mary? If i tooke vpon me to proue that one oweth me monie/ for my labor/ because he promised me / doth thys infer thys conclusion that if he had not promised me/ he had ought me nothing for my labor?

The hunter) There is away from a village to the marcat towne ouer a bryge/ ouer the whiche all men with out any toule had wont euer to go to the mercat/ the lorde of the village vpon a mercat day set one of hys seruantes on the brydge to stop euery man to go ouer that brydge that wold not/ for hys passage pay vi. d. in the yeaer/ the seruant letteth non pass but them that promis to pay vi. d. The pore men be caus they must nedes go to mercat/ to sel theyr corne to git them a lyuynge ther with/ promis all to pay that he requireth/ At the day apoynted for the receyuyng of thys money/ he by hys seruant commaundeth them to pay the vi. d. and requireth the mony also by thyer promis/ whether is thys gentleman only the cause of payng thys mony/ or he is bothe cause of promysynge and of payng of it also?

If thys gentle man had not required of them nes  
ther to promys thys monye nor to pay it/the pore  
men myght haue gone as well toolfre/to the mers  
cate as they had wont to be before theyr lordes  
new request and commandment. Euen so is it  
between the Prince and the prestes. For by whose  
autorite/do ye require of euery one that cummeth  
to yow for orders of subdecon decon and presthos  
de/the vow of chastite? By the autorite of god or  
by the autorite of the Prince/ ye can shew no aus  
torite that ye haue of god to require of all that shal  
take thos orders/ the vow of chastite. If that ye  
do it by the autorite of the kyng then it is the kyn  
gis commandment that yeshall require of euery  
one that shall be subdecone decone and Preste to  
vow chastite. Then when it is the kyngis com  
mandment that thys vow shall be required/ which  
wold not haue ben offered/ if it had not bene re  
quired / and the kyng commandeth all them/ of  
whome he commanded yow Bisschoppes that the  
vow shuld be required of/to kepe theyr vow that  
is to lyue single with out wiues all theyr lyues/  
the vow of chastite concernyng prestes is as well  
The kyngis commandment as the forbyddyn of  
mariage is. Then where as i reson/if therfor the  
mariage of prestes be vnlawful because the kyng  
forbidde the it/ if the kyng wold not forbid it it  
shuld not be vnlawful/ & ye say that it is vnlaw  
ful also becaus they haue vowed chastite/i say that  
if foloweth neuer the les of your sayng that if the  
Prince wold not command Bisschoppes to requir



re of subdecones decones and prestes/the vow of  
chastite/ and commanded not the prestes to lyue  
with out wyues that it were not contrari to the  
law of god for a preste to mary/ Answer me/ whē  
Bisschoppes require no vowes/and prestes make  
no vowes and the kyng forbiddeth no preste to ma  
ry/ why may not a preste then/mary? How is it  
then de iure diuino? A man that will take hede may  
espie that your sprete is an vnconstant sprete/for  
in sum places when ye ar axed in England/ whi  
that prestes may not mary/ye answer that they  
may not mary be cause they ar forbidden by the  
law of god / in Germany ye answer that they  
may not mary becaus the Prince forbiddeth them  
to mary/& in your Catechisme ye shew thys caus  
that prestes may not mary/ Matrimoni is  
left at libertie to all men sauynge prestes & other/  
whiche of theyr fre liberti/by vow aduisedly made/  
haue chosen the state of continenci. Some  
ye not here to say that only the vow hyndereth  
prestes and such other to mary? In thys place ye  
make no mention that they ar forbidden by gods  
dis law/nether make ye any mētion that the fors  
bidding of the Prince hyndereth them to mary.  
Here do ye play as a fox doth when he is chased  
out of on hole which runneth in to an other/and  
when that serueith not flieth in to the thyrde. If  
that ye can bryng no other caus that prestes shuld  
not mary but becaus they haue made a wilful or a  
fre vow/ I will proue that the vow is nether fre  
nor willful but constrained by compulsion/if not  
in

in all the votaries and prestes that ar thys day in  
Englond/at leste in a great nombre namely in all  
them that wold not haue vowed if the vow had  
not bene required of them/ whiche if i bring to  
pass ther shall no voluntari vow hynder prestes &  
such lyfe to mary. Now to the purpose Nothyng  
is fre that is constreyned by a commandment to  
on way/ but the vow of chastite is constreyned  
while it is commanded by the Prince to be requi-  
red of all subdecones decones and prestes/ & that  
they shall lyue without wyues/ ergo the vowes of  
subdecones decones & prestes ar not fre/ If that  
ye answer that subdecones decones and prestes  
may chuse whether they will be votaries or no be-  
fore they be decones subdecones or prestes/ i say/  
it that/ a man auoydeth before he is subdecon/  
auoydeth not beyng onis made subdecon/ then  
when there is no subdecon but he is a votari/ and  
must either not be subdecon or ellis be auotary/  
how can a subdecon auoyde the vow? and so with  
decones and prestes/ If that ye say then when  
men know that the vow is indiuisibely copled w<sup>th</sup>  
the prestehode/ all mē may chuse whether they wil  
be prestes or no/ and so is the vow fre/ i answer  
that where so euer the gospel of Christe is/ there  
must nedis be prechers there of/ and ministers of  
the Sacramentes whom ye call prestes/ It that  
must be / can not be auoyded/ but there must be  
prestes in Englond/ then ar ther sum that can not  
auoide but be prestes vpon whom soeuer the lote  
falleth/ Christe commandeth in euery Christen Res  
alme

alme that hys gospel shal be preched/and hys Sa-  
cramentes shal be ministred/ & when as the mi-  
nisteri is commanded to be/it is therbi comman-  
ded that ther shal be ministers of the same/then  
Christe commandyng that hys worde shal be prea-  
ched/commandeth that theyr shal be certayn mi-  
nisters of it/and of all the same that Christe com-  
mandeth to be hys ministers the Prince comman-  
deth yow to require the vow of chastite/& ye will  
not suffer them that Christe sendeth to be hys mi-  
nisters/to be admitted to theyr office/except they  
make vnto yow the vow of chastite/then it is fals  
that ye sayd that all men myght chuse whether  
they wold be votaries or no/& that all men myght  
chuse whether they wold be prestes or no/for whē  
as there must be prestes/and the vow of chastite  
must be required of the same/of them then that  
must be prestes/the vow can not be avoded/rebat  
fre election and liberti is thye? Apore scolare of  
cambrydge is brought vp of a child tyl he be xxiij.  
year old in learnyng and canno skill of any occu-  
pation sawyng only of learnyng/he is a felow of  
a colledge whos statutes require that at the depar-  
tyng of one preste an other shal succede in hys  
roume/that a certayn nombre of prestes may be  
euer in the colledge/on elder is beneficed/& thys  
scolar is eldest and must either be preste and so be-  
cum a votari/or ellis he must lese hys lyuyng in  
the colledge/If he could chuse he woulde not for-  
swear mariage and be a votari/but for fear of les-  
syng hys lyuyng he taketh the vow that is offered  
hym/



hym/and so is auotari/is not thys man compelled  
to be a votari by lady ponerty? The men of mons  
strel after long besegement pretending to gyue  
vp the ceti/ let in at theyr gates so many of our  
men as they thought they myght ouercum/ and  
when they were in/ let dou/ the port culles & filz  
led an c. of our mē/ The capitane beinge ther with  
fore greued/incoragynghys men setteth mor fres  
shly on the citi then he dyd before/and he percey  
uynghat he is able to win the citi by force / axeth  
them if they will gyue ouer the citi to hym and in  
that condition will let hym haue an c. men to or  
der at hys pleasure to sle them or to do with them  
what he list/that all the rest of the citi mayescape  
or that they will stand to theyr aduventure/to be  
filled euery mothers son/ They perceyuyng that  
they can hold the citi no longer grant the capytayne  
hys requeste and gyue vp the citi vnto hym. He is  
fully purposed be fore the c. men be chosen out or  
apoynted/to make bond men of them all. And to  
make euery on of them swear vnto hym that they  
shal be hys true bond men. An c. men ar either  
chosen out by lotes/ or offer theym selues vp for  
the safegarde of the citi/to the capitane/ he ma  
keth them all swear to be hys true bond men as  
lōg as they lyue/They do sweare/May all thes if  
they will auoyd the oth of bondage? is theyr one a  
mong al thes that cā chuse but he must be a bond  
man? Non at all/ so cā no more the prestes of En  
glond auoyd the vow of chastite / for as fully as  
thys capitane is purposed to require of all them

that shal offer them selues or shal be offered vp  
vnto hym/the oth and promys of bondage/so fully  
ar ye mynded to require the vow of chastite of all  
them that god sendeth to yow to make prestes of/  
and all them that ar sent of the selues or of theyr  
frendes to yow to be ordered. Therfore the vow of  
chastite that all the subdecones decones and pres  
stes make in Englonde/is seruite ful of bondage/  
constreyned and compulsed/in al them that wold  
not haue vowed chastite if no vow had bene re  
quired. Take now the sum of all our similitudes  
in thys argument. That which is all wayes co  
pled/and inseparably ioyned vnto a thyng/can  
not be auoyded of hym that shal take that thyng/  
as he that wil take aloe and lay it on hys tong he  
can not auoid the bitternes of the same/but the  
vow of chastite is alwayes copled/and insepara  
bly ioyned to the orders of subdecon decon and  
prestode ergo noman that will take the order of  
subdecon decon or prestchod can a woyde the vow  
of chastite/ But nothyng is fre that cannot be a  
uoyded/and the vow of chastite that the prestes  
decones and subdecones take cannot be auoyded/  
ergo the vou of chastite that subdecones decones  
& prestes make is not fre/ Answer to the partes of  
my argumēt as i haue answered to the prates of  
yours/ But if ye cannot answer/gyue ouer your  
holde or ellis / in the stede of an answer chide  
scold & brawl as ye vse comōly to do when ye ha  
ue no argumēt nor resōnto help your self with all.

The rescuer)

The Thyrd con  
clusiōe

elusione is the self same with the secon-  
de/ in other termes that by me mariage  
of prestes was no sin before god til the  
kyngis maiesti/ made it sin before god.  
Bucer was of an other mynde that if  
the Prince myght commāde/ it was be-  
fore a sin a fore god to do the contrari/  
for he sayde Princes myght only cōman-  
de that god had ordered/ to be commā-  
ded/ where in he swarued from that he  
had first granted me/ where vpo i reso-  
ned/ i haue hys writyng to show/ where  
in shall apere i had more Scripture to  
show for the purpos/ i spak of then such  
as i communed with could well resolute  
when they were touched with them.

The hunter) No fresh men to the  
helm/ for thys Bissshop can make me no answere/  
What is thys to the purpose to tell vs here of  
Martine buceris mynde/ A learned man in Scri-  
pture wold haue tolde vs hys mynde/ and not  
haue sayd Bucer was of that mynde/ It will maz-  
ke wise men lawghe at your arrogance & bostyng  
ignorance to heare yow so gloriously to craue of  
the plenty of Scripture that ye had at the coun-  
sel and to se how bare ye be in writyng/ hauyng  
in a maner no mo places of Scripture to dispute  
¶ ii with



with in euery mater/ the thes ij. textes honor thy  
father & mother/ & euery soule obey the hye pow-  
res. With which textes ye play as a certayn Sophi-  
ster did with *cuiuslibet contradictionis altera pars est uera*,  
& as an vnlearned paynter dyd which could paynte  
ie nothyng ellis but a cypress tre/ which whē any  
mā cā to hym to haue any thyng paynted/ sayd e-  
uer out of season/ will ye haue any thyng of the  
cypress tre.

The rescuer) I will reson no-  
more with thys hunter that wanteth all  
reson.

The hunter) I heard no reason of yow  
hyther to/ therefore ye leue of/ before ye begin/ and  
becaus ye neither will nor can reson with the hun-  
ter/ ye will chydre with hym/ scolde/ belye hym/ bes-  
fool hym/ & al to defyle hym with the dirte & sklā-  
derous mire of your lyes/ folowynge in thys poynt  
certayn vnclean byrdes/ which whē they can not  
make theyr partie good with the hauf all to beray  
the haufe with theyr styng & burnyng dong.

The rescuer) He rangeth in  
a licencious liberti/ and bresteth in to  
thys chirche of Englund/ vnder colour  
to hunt the fox/ and ranchseth and hal-  
loweth at euery dere.

The hunter) I neuer knew a ryght der  
hauyng such a long tale as ye haue and so gorgi-  
ous/ neither Peter nor Poule neither any good Bis-  
hop

ffhop had at any tyme fuche a pōpofe tale as ye haue/therfore i take yow for no ryght dere/but for a proude ij. footed fox/and fo i hallow at no dere but at the fox & hys generatio/There ar many/in Englōd that ar no foxes but ryght rede dere whiche wold gladly hunt the fox with me if they durst.

The refcuer) With a purpofe to dryue all godlynnes/all femelynes/all religions and deuout behauour out of the parke

The hunter) I intend to dryue only out of the park the fox of Rome with hys ceremonies & traditiones which ye grant he hath made/ All that haue red my booke can bear me witnes that i haue not writen one worde agaynst god/or any law or ordināce that god made/where vpon it followeth by your faying that theyr is no godlynnes/no femelynes nether any religions or deuout behauour in goddis law/for if all godlynnes femelynes & religions behauour be dryuen away when the pope with hys ceremonies & ordināces is dryuen away/i pray yow what godlines or femelynes remaneth for Chriſte & hys worde which abydeth after that the pope and hys worde is dryuen away? Is not thys to make a god of the pope? Yis fyerly/ All godlynnes & femely behauour is only in god/but ye fay that in dryuyng away the pope & hys ordinances i dryue away all godlines & femelynes/therfore by your faying the pope & hys ordināces ar god/ If ye be not a papift & an Heretike

like there is none in the realm of England/which  
praise so greatly the pope and his traditiones/&  
contrari to the Scripture make a god of hym.

The rescuer) He begynneth  
with the Kynges maiesti in alteration of  
his style/ and then at large calleth the  
hole realme theues.

The hunter) I trust that i haue of-  
fended nothyng agaynst the kyngis style for i haue  
gyuen as myche vnto hym in my booke as may be  
gyuen vnto an erthly mā/ And thoghe i haue not  
written the same wordes that ye haue written i ha-  
ue written the same sentence/ if your meanyng as-  
gre with the worde of god/ Where ye say that i  
call all the hole realme theues/ all that ar true men  
and haue red my booke can testifi the contrari/ for  
i call you only theues whiche haue stollen away  
Christis blissed chalice from the lay peple/ and not  
them which haue the theft comitted agaynst the.

The rescuer) His chace is a-  
gaynst the cross and all images/ he can-  
not abyde lent and fridays/ he lyketh  
no lawes and ceremonies in the chirche  
allthoghe they be good. For prestes wy-  
ues he maketh a busy suite. He can not  
away with diuine seruice/ in the Latin  
tong whiche he vterly abhorreth.

The hunter) If ye wold not haue gy-  
uen outward worship vnto the cross/ and to imas-  
ges/



ges/ i had neuer written so earnestly agaynst them/  
But when i se yow so earnestly bent to defende the  
outwarde worship of them/& the outwarde wor-  
ship could not be take away except the images we-  
re taken away also to the whiche the worship was  
don/ i thought that it shuld be best/ to speake as  
gaynst both to gether that the one myght be taken  
away with the other. What offence is it to speake  
agaynst the superstition of lents? All good lawes &  
ceremonies do i allow/ it had bene your deny to  
haue proued ones that ye haue sayd so oft/ that the  
ceremonies which i haue writte agaynst/ ar good/  
ye wil belyfe pres me with your autorite [because  
ye ar a doctor/& wold that we shuld be as wel sa-  
tisficed with your bonum est as the scolares of Py-  
thagoras wer cōtent with ipse dixit. If ye lyke a doc-  
tor wil confirme your sayng with reson and scrip-  
ture it shal be allowed/ but ye wil bryng no other  
reson nether autorite then vlysses mace/ and your  
oun saynge for all your velvet coates and gylded  
sporres / we regarde your sayng no more then  
the voice of a dottrel for all that ye be a doctor/  
thoug ye cri good, good good til ye be wery. Cal ye  
argumente brought out of the scripture / to proue  
that prestes may mary suite for prestes, wyues?  
Well i am cōtent let it be so/ i make suite that pres-  
tes may haue wyues/ & ye haue made suite that  
prestes may thrise with out peril of lyfe ly with  
hores/ whose suite is more honest? I cā well away  
with diuine seruice/ but mych of it that ye cal diui-  
ne seruice is superstition idolatri and the deuelles  
¶ iij seruice

seruice. And the Latin tong i loue as wel as yow/  
but i wold haue it spoken to thē & before thē that  
vnderstand it/ & not to the lay peple that vnder-  
stande it not & there for get no profit by the hea-  
ryng of it.

The rescuer) He hath be lyke  
a meruelous plat form in hys hede to  
buylde that he wold rid Christis Reli-  
gion of all thes ornamentes/ Calleth he  
thys the huntynge of the fox and Ro-  
mish fox? Rather goeth the fox a hun-  
tynge. The best is the man hunteth by  
day/ and declareth for so muche what he  
is / only hydyng who he is for wragh-  
ton me semeth shuld not be hys name.

The hunter) The ornamentes of  
Christes churche ar the word of god which ye will  
not suffer lay men to rede in the churche/ the Sac-  
ramentes which ye bothe pare and forbid/ say the  
whos commenders ye note for heretikes/ hope &  
charite/ preachyng of the word of god whiche ye  
moke/ and call it talkyng/ the ryghe reconcylyng  
of them that ar at discorde/ and the excommunica-  
tion of stubborn sinners / ar the ornamentes of  
the churche which i wold haue restored agayn to the  
churche by yow and your fellowes that haue stols-  
len them out of Christes Churche & in the stede of  
them haue set in the churche a playn boyes play of  
vayne

payne ceremonies & haue filled the churche/with  
candelles / tapers / images / salt/ water/ ashes/  
bowes/and a great sorte mo of suche other trifles/  
ar thes the ornamentes of Christes churche? May  
they ar the lakens that the pope hath gyuen the peo-  
ple to play with all/that they shuld not cry for the  
worde of god/Now thys is the fourth tyme that  
ye haue bene besy about to seke an other name that  
shuld be myne then wraghton/& becaus i set no  
other name to my booke ye call me a master/ The  
six articles/and your Catechismi which is called  
the fyingis booke is of your makynge as every man  
can tell/that hath heard yow preache or hath red  
your other writynges/and yit ye set not your nas-  
me to them and so vnder the viser of the fyinges  
actes and the fyingis booke ye couer & set out/ nay  
by force violently thrust in to al mennis handes  
ye & in to the churche of Christ euen vp to the pul-  
pit your Popish coniurynges/folishe dremes/rot-  
ten ceremonies/and idle ordinances/who is now  
a master if ye be none? Also to thys your booke ye  
haue set no name at all/and yit ye will be no mas-  
ter/ I haue set my surname vnto my worke/wher  
by my ancettores haue bene named in tyme past/  
what if sum haue called me by an other name(as  
ye gyue me many new names in your booke) may  
not i vse the name that i know my ancettores ha-  
ue vsed before me/therfore? Your ancettoures ha-  
ue not euer bene called gardiners sence the begyn-  
nyng. What if your great grande father when he  
was a yong man & could lastely folow the sybe/  
¶ v were



were called Robin Raker/ and when he waxed as  
ged and began to be vnlusty/ were made the feper  
of sum goodmannis gardin/ & frō thēce forth wes  
re called Robin gardiner/ myght not ye call your  
self knowyng thys/ steuē Raker? Then why ar ye  
so offended that i name myself as i know my an  
cettores haue bene named in tyme past? I am as  
well knowē in Englonde by my name. W. Wragha  
ton to be a trew mā as ye ar knowē by your name  
steuē winton in Germani to be a popish heretike.

The rescuer) But what so euer  
the kynred name of the man is he may  
haue pleynty of other names/ for whe  
ther aman call hym fool/ proud arro  
gant/ glorious disdaynful/ spitful/ hayt  
ful/ vnlearned/ vntaught/ busy/ partly  
lyer/ wrangler/ seditious/ malicious/ or  
many other of that sort/ he can not spea  
ke amiss.

The hunter) As the maned ox banas  
sins perceuyng that hys hornes ar so croked in  
warde that he can neither hurt the hunters hūdes  
with thē/ nor yet defende him self with thē/ as soun  
as he beginneth to run away/ casteth the space of  
ij. pases from hym/ so hote dung vpon the hundes  
that folow him that where soeuer it lyghteth it brin  
geth of the heare/ so thys fox and foxis defender/  
now at the ende of hys booke/ redy to run away  
be cause he cannot defende hym self with hys nas  
tural

turall wit/ which is nether strong i noghe to ouers  
cum goddis truth nether to defende open idolatri/  
as he runneth way & dare not trye the mater with  
autorite argumēt or reson/ all to defyleth me with  
the dung of hys nifnames/ and sayeth that i may  
haue names enow/ as wors lyghtly no man can  
deuise/ Of whome may i haue all thes names?  
of hym that hath them/ or of hym that hathe them  
not? If thes names may be had all of thys Bisse  
hop/ what a treasure hath he out of whiche he can  
bryng out such pleynty of noughtines/ what an  
hart hath he that sendeth out suche fruytees? what  
a wel is thys that sendeth out such water as thys  
is? I intend not to scold wih yow nether to stryue  
wih yow in doggis eloquence/ where in i gyue  
yow place and tak yow for my better. Therefore i  
wil not go about to gyue yow so many names  
agayne/ but i wil as my duty is/ gyue yow the  
tenth name agayn be cause ye ar a preste/ which  
is busy/ ye wil teach cambrige men to pronunce  
Greke/ brewers to make bere/ taylers to make  
garmentes/ cookes to dress mete/ in bruges ye  
dissuade men from the Doctrine/ of the Germanes  
/ sum tyme ye play the knyght of the garter/  
sum tyme the examiner and sum tyme the iudge  
and accuser both to gether/ sum tyme the purs  
ueyour/ sum tyme the preacher and other whyle  
the Sacrificier in summa allthyng sauynge the  
good diuine which is moste required in a Bisse  
hop. Now when as ye intermedle wih  
thes matters which long not vnto your vocas  
tion/

tion/and therefore ar more busy then i/ i gyue yow  
that name again for tythe/tyl ye haue turned your  
cōditiones/as for your other names i trust i am as  
well quite of them be thys tyme as of busy.

The rescuer) No man can  
speake here in farther/then the man in  
hys booke will make/ god and a vow/ i  
wold haue spoken of heretike/ But he  
may not-so be called till the booke be an-  
suered/therfore he hath made a speciall  
request / as i haue before noted / But  
now master hunter your houndes haue  
ron at ryot/and leuyng the fox yerned/  
ōly at the dere/whiche in the kyngis ma-  
iestes clos ground / with your mastery  
is felony all thoghe ye speake so playnly  
as it may be acompted day . Thys is  
your fault so manifest/and apparant as  
it exceedeth your pour to close or hyde it.  
God gyue yow grace to make a more  
fruit ful suit to hys goodnes/ and to the  
kyngis maiestie/ for your recōciliation to  
bothe theyr faoures thē your vndiscre-  
te suit in thys huntynge hath deserued.

The hunter) I desyred yow good  
mā gardiner(or ellis i lie)that ye shuld not be so ras  
she



she as ye had wont to be/to call me heretike w<sup>it</sup>he  
out a cause as ye did ones in your hall ryght prou  
dly because i weare a cloke and a hat of the new  
facion/ But i could not git/ my request for ye haue  
called me now twyse Heretike and neither haue  
ye answered to my argumētes nether shewed me  
what Heresies i held nether haue ye confuted any  
false Doctrine or Heresi that i holde therfore ye  
do wrong thus lyingly and falsly to sklander me.  
Thynk yow becaus that ye haue taken it in a custō  
to call men Heretikes god will take it for no syn  
Is sin no sin becaus it is ofr vsed? Well ye ar a mā  
in autorite & may do what ye list/ and no man can  
haue any ryght where ye beare ruel. I must seke  
therfore for ryght of an hyer pour/ But now has  
ue ye sayde that ye can say to defend the fox & that  
he is not in England/ how be it ye haue presided  
nothyng at all for ye haue neither proued by reson  
nor scripture that the popis Doctrine which ye ha  
ue taken in hand to defende/ is good or agreying  
with the worde of god. Neither haue ye confuted  
my resones which i brought in my former booke  
agaynst the popis learnyng which is now holden  
in England/ Therfore ther is nothyng to let me  
but that i may cōclude in thys booke as i dyd in my  
former. Who soeuer holdeth still the popis doctris  
ne cōtrari to the worde of god/ holdeith still the po  
pe: which is Antichriste/ But ye hold still in Eng  
land the popis doctrine contrari to the worde of  
god/ therfore ye hold still in England the pope  
which is Antichriste. And thys fals doctrine do ye  
defend/

defend/thē ar ye a defender of Antichriste. Every  
defender of Antichriste/is Christis enemy and the  
kynges/ But ye ar a defender of Antichriste/ther-  
for: ye ar Christis enemy & the kyngis. If that Chri-  
stis enemy & the kyngis/mought still occupi in En-  
glond that occupation which maketh hym Christis  
enemi & the kyngis/with out forbidding or correc-  
tion after that hys fault is openly knowē/ The of-  
ficers of England & gouernoures vnder the kyng/  
were not Christis frēdes & the kyngis/ But i trust  
they ar Christis frendes & the kyngis therefore/i  
truste that they wil at leste forbid yow/your deu-  
lish occupation.

God saue the kyng.

**Twelue new erroneous articles of Ste-  
uengardinars crede raght in hys boke cal-  
led the examination of the hunter.**

- 1 The ceremonies & traditions whiche the buss-  
hop of rome hath ordained/and ar now allowed in  
England ar the pale of the churche of England.
- 2 The popis ceremonies and traditions/ar good  
and polytique lawes/ Wherbi god hath Enclosed  
the kyngs subiects vnder his magesti alone.
- 3 As king Richard an euil mā made a good polis-  
tique law for the body & cōmon welch of Englōd/  
so can the pope an euil mā mak good lawes & hol-  
sum doctrine for mans sowl & Christes churche.
- 4 What so euer is good spoken and vsed by man  
is muche mor of god/then Christis doctrine is hys  
fathers doctrine.
- 5 He that sayeth that the lawe of the gospel oughe  
only

only to be holden in Christis churche and is sufficient alon for it/specifith so far out of reason that he is not worthy to be reasoned with all.

6 Thei that hold that the cross of siluer or gold ought not to be worshipped with kissing of it & bowing & kneeling to it/ar ennimies of Christis trew crosse & tak away the means that might set owte the glori of Christis crosse.

7 Nether Paul nor the crosse can be worshipped with godly honor.

8 As Christ vsed clai for an instrument to heal the blindmans cyis withal and hath saued diuerse bi faith & made it an instrument of saluation/& as god hath ordained Timothe to be an instrument of saluation both to hymself & for other/so may the pope orden halli water to be an instrument of saluation both of body and soule to al them that ar sprinkled with it.

9 No man can commit idolatrie with hys bodi alon & in only kissing of an image or idole/ and in only kneeling to it can no idolatrie be committed.

10 For as moche as god vnderstandeth the that sing in Latin/ though they vnsterstand not them selues ther praer is acceptable be for god.

11 As a father may forbid certane of his childer to mari so may a king in his kingdome forbid certane of hys subiects to mari/ that is to say all the prestes of his realme.

12 He that wold take a way the popis ceremonies owte of the churche/shuld driue away all godlines/and semlines/al religious and deuout behauiour owte of the churche.



**The fautes of thys booke.**  
**In the first shete marked with. A.**

A. in the ij. lefe/ Strike owt or. rede god. A. iij. rede/at whom an at &. A. vi. rede furthe. for own/out pōpous then gyue thys answere. A. vii. popis. A. viii. benefittes of the. for argeyng rede as greyng. B. i. rede for broken abrogated & broken/maketh gouernour. Scripture. B. iij. rede cast away/vnto receyue/receyued. B. iij. sacrifice. B. v. long sprete & vnto/ answer. B. vi. manteyners cannot. B. viii. bisshope the rest. C. i. popistri them/norw. C. iij. for xv/rede is. C. vi. good/superstition. C. vii. for an. C. viii. it be nought/cop/gorgins. D. i. like ceremonies. D. ij. not. D. v. receyued. D. vii. is. F. i. ad/mea. F. ij. lengthe/andrew. F. iij. it rede gaue & not gaue the. F. v. an a. b. c. boy. F. viii. shamful agaynst. G. ij. to rase. Babylon owt of the gospel. G. iij. vnderstandyng. Content. G. iij. sacramentes that. G. v. signification. G. vi. owt of the. behauoure. I. ii. of water. I. v. disciples. K. j. rede for last/fast. K. v. Basyl. Strausburg. L. j. rede for thyng kyng. L. iij. Chuldern. L. v. shew L. vi. the law. for may rede mary. for oystens rede oysters. L. viii. rede priuites / an aduowterer / for prince rede prince wraghtonis. M. iij. for the it th/rede them it then

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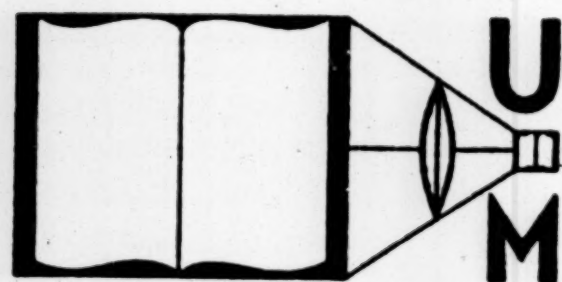
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AUTHOR Turner, Wm. DATE 1545

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